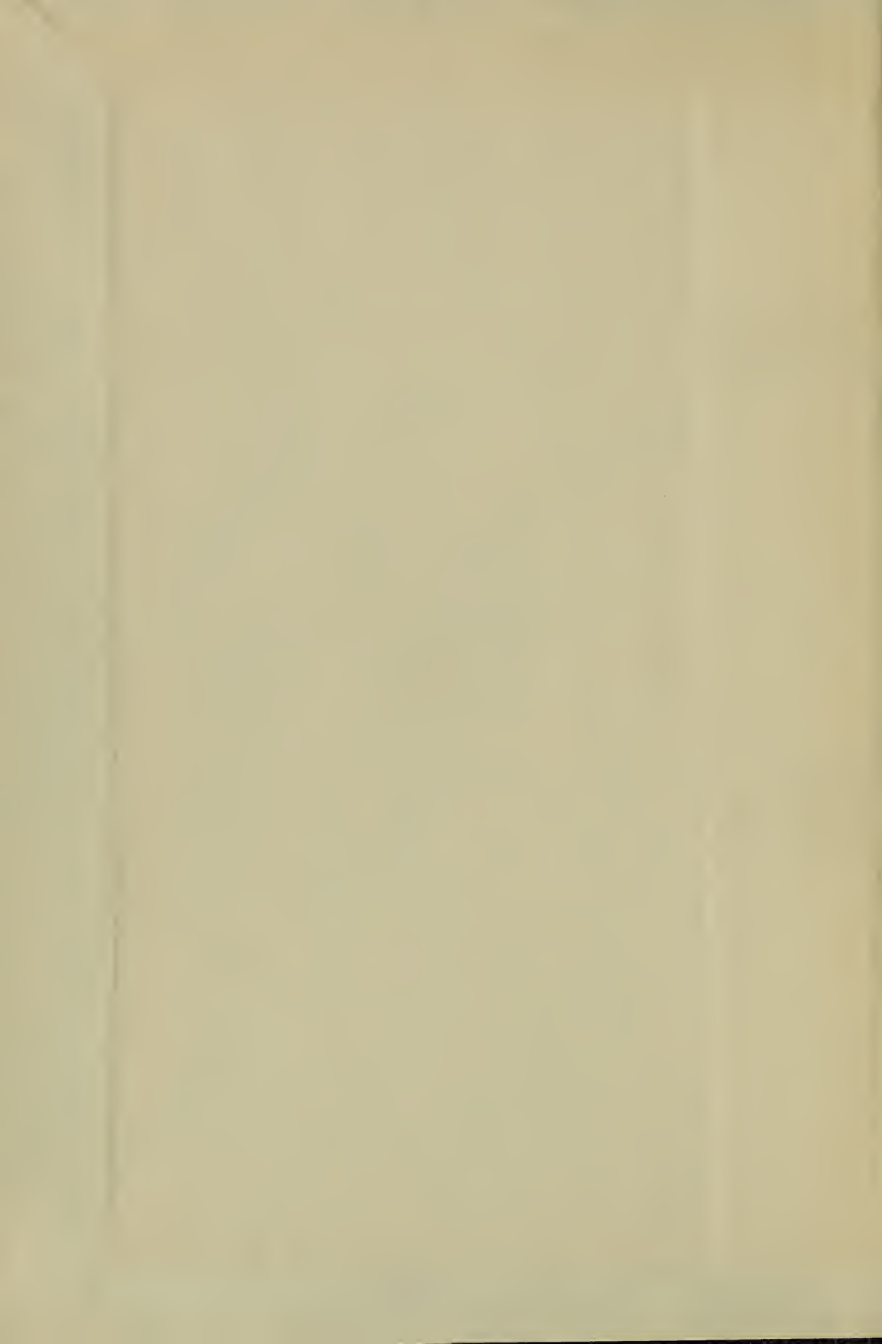




the Chaplain

The Armed Forces Chaplaincy
in Sweden

By Edward I. Swanson

•

MAST in Europe

By Karen Brown

•

USAFE Human Relations
Workshop

By Laura Belgrave

•

Chaplain Entombed in
USS Arizona

By John F. Mulholland

•

Bishop Reginald Heber:
Hymnist of Romanticism

By Bonnie Newton

WINTER QUARTER
1972

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 29, No. 4

Winter Quarter, 1972

EDITORIAL STAFF

Editor, **EDWARD I. SWANSON**

Executive Editor, **A. RAY APPELQUIST**

Assistant Editor, **IRENE MURRAY**

Circulation Manager, **ISABEL SENAR**

Editorial Assistant and Secretary, **JEANETTE A. RICHOUX**

EDITORIAL ASSOCIATES

The Orthodox Church in America, **BORIS GEEZA**

The Military Ordinariate, **JOSEPH F. MARBACH**

The National Jewish Welfare Board, **A. ELIHU MICHELSON**

NOTE: All writers whose materials appear in this magazine present their personal views. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: \$4.00 a year (4 issues): \$1.00 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

Copyright © 1972 by The General Commission on Chaplains and Armed Forces Personnel.



Member, Associated Church Press

All scripture quotations, unless otherwise designated are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952 by the Division of Christian Education, The National Council of the Churches of Christ, United States of America.

OFFICERS OF THE COMMISSION

Chairman, **HAROLD H. WILKE**

Vice-Chairmen: **HUGH M. MILLER, A. PURNELL BAILEY**

Secretary, **JOHN M. CROWELL**

Treasurer, **PAUL O. MADSEN**

Executive Secretary, **A. RAY APPELQUIST**

CONTENTS

ARTICLES

The Armed Forces Chaplaincy in Sweden

Edward I. Swanson 6

Presidential Politics on Stage Caspar Nannes 13

MAST in Europe Karen Brown 19

Sermon for Hanna's Funeral Edward I. Swanson 29

Army Chaplains' Assistants and Administrators 34

Why This Ministry? Clarence L. Reaser 36

Army Reserve Unit Helps Flood Victims

Pollyanna Sedziol 43

USAFE Human Relations Workshop . . . Laura Belgrave 46

Chaplain Entombed in USS *Arizona*. John F. Mulholland 51

Miss Strawbridge's "Garden of Children". John A. Schell 53

Bishop Reginald Heber: Hymnist of Romanticism

Bonnie Newton 57

Uncle Sam's Flag-Saver James Aldredge 61

DEPARTMENTS

From the Editors The Editors 2

Preaching Clinic James T. Cleland 26

News Roundup 64

Book Notes 69

From the Editors

After ten years the editor of The CHAPLAIN is surrendering the first editorial chair to Edward I. Swanson who has been slated for this move since his acceptance about two years ago of the position of Director of Publications for the General Commission on Chaplains. The former editor will still be around as executive editor, a budget and policy role which he also holds with The LINK, The CHAPLAIN'S sister publication.

It is with unalloyed pleasure that we welcome as Editorial Associates to this magazine the below-named representatives of the major American Faith Groups with which the General Commission is privileged to labor in the ministry to the Armed Forces:

For the Military Ordinariate of the Roman Catholic Church, the Right Reverend Monsignor Joseph F. Marbach;

For the Orthodox Church in America, CDR Boris Geeza, CHC, USN, Dean of Orthodox Military Chaplains under the appointment of His Beatitude Metropolitan Ireney, Primate;

For the National Jewish Welfare Board, Rabbi A. Elihu Michelson.

We wish earnestly to make the CHAPLAIN a more fully professional journal, one which can treat adequately the technical, operational aspects of the chaplaincy and also reflect more broadly on its place in American religious life. We view our magazine not primarily as the organ of a Protestant agency, but as a forum for all who have at

heart the best interests of Church, Synagogue, Chaplaincy, and Nation.

The comprehensive editorial policy which such a view requires now becomes possible. More specifically, each of our new Associates has agreed

1. To offer to our editorial columns commentary on chaplaincy concerns and issues arising from his denominational perspective and experience.
2. Where possible and desirable, to share with editorial colleagues in drafting ecumenical comment on chaplaincy matters.
3. To suggest and commission appropriate articles from within his Faith group.
4. To share in the task of offering informed technical information and/or counsel on contemporary chaplaincy issues to our respective civilian religious constituencies and to the American public.
5. Meet with the Editor periodically to plan issues of the magazine.

We again express our gratitude to the respective endorsing authorities for their enabling permissions. We trust — and firmly believe — that by such steps as this the wholesome development of the American military chaplaincy partnership between church and state may be enhanced.

Twenty-eight years ago this fall the General Commission on Chaplains produced and distributed the first issue of this magazine. It was intended to be a 48-page, pocket sized, monthly means of communication and sharing of ideas among widely scattered wartime chaplains and an instrument for keeping them in touch with the thinking and activities of the churches back home.

The CHAPLAIN went to a bimonthly schedule in the second half of 1949 and remained at this frequency through 1971. In 1958 it began to appear occasionally in special issues of 64 pages, and by 1962 all issues were of this size. By 1969 some issues had increased to 72 pages or more, the largest to date being that of January, 1971, which ran to 90 pages. Current readers know that the present schedule

is quarterly with each issue containing 72 or more pages.

The CHAPLAIN magazine has always required a subsidy from the General Commission, its sponsor and publisher. In 1973 the annual subscription price will be raised to five dollars and \$1.50 for a single copy. In addition, there are some preliminary plans to look for a modest amount of appropriate advertising to offset rising costs. Chaplains could assist by taking out personal subscriptions or by assigning gift subscriptions to civilian clergymen or to college, seminary, and church libraries. Subscriptions for two or more years obviously are advantageous to the magazine's financial strength. Tax deductible contributions, of course, can be made designated to the General Commission's free literature fund or to its general program.

THROUGHOUT this past summer and early fall several extensions of time for responding to the Appeals Court action were granted to the defendants in the case concerning compulsory chapel attendance at the service academies. At this writing the defendants have been granted permission to file by October 28, a request that the U.S. Supreme Court review the case on a writ of certiorari. At least four of the Supreme Court justices must concur if the high court is to review the case.

A PROMOTION board met in October to consider a list of Navy Commanders from which some were selected for promotion to the grade of Captain. Being considered for this rank for the first time, Chaplain Andrew F. Jensen, who was acquitted in highly publicized court-martial proceedings earlier this year, was not among those selected.

IN THIS ISSUE we present a variety of essays and other materials. There are pieces on the practical assistance given to newly arrived military families in Europe and those who encounter problems. There is a profile of Bishop Reginald Heber, and a memorial to those entombed in the Pearl Harbor sinking of the USS *Arizona*. Also, we offer another feature on the humanitarian role of the military in times of disaster, when nature goes on a rampage, destroying lives and property.

There are two items by the new editor. One concerns a very cordial and informative visit he recently made to Swedish military installations including conversations with church and state officials. The visit was in connection with a trip to United States military chaplains in Germany. Mr. Swanson also consented to let us share with our readers some poignant and reassuring remarks he gave in August at the funeral service of his beloved teen-age daughter, Hanna.

In October the U.S. Senate slashed a revived Foreign Aid Bill. Section 535, authorizing \$5,000,000 in assistance for South Vietnamese children and strongly endorsed by the General Commission, was eliminated. We deeply regret this action, for the plight of these children is desperate, and our obligation to aid them is clear. We hope the 93rd Congress will restore this provision.

Late in October of this year our experienced and highly skilled Assistant Editor, Irene Murray, resigned. Former editor of The LINK, Lawrence P. Fitzgerald, met Irene at a writers' conference at Green Lake, Wisconsin, in the summer of 1957, and invited her to join his staff. At first she served as Editorial Assistant only for The LINK. However, in 1960 when Dr. Fitzgerald assumed additional editorial responsibilities with The CHAPLAIN magazine Irene Murray became Assistant Editor of both The LINK and The CHAPLAIN.

For fifteen years Irene has worked with impressive competence and dedication in the assembling, composition, and processing of General Commission publications. The Commission in particular and all chaplains in general owe her a debt which cannot be repaid for these many years of faithful service and valuable contribution to the religious welfare of service personnel. However, we can and do express our sincere thanks as she turns to a new chapter in her life.

In November Irene married Chaplain, Col. Glenn J. Witherspoon, USAF, Retired, a former staff member of the General Commission. They plan to continue to live in the Washington, D. C. area. God's best to Irene and Glenn, good friends of all chaplains and service personnel.

The Armed Forces Chaplaincy in Sweden

By Edward I. Swanson

I went to Sweden to learn about its military chaplaincy system. My visit was arranged through the kindness of Captain Lennert Lindgren, Naval Attaché of the Royal Swedish Embassy in Washington who also obtained written answers to questions I had submitted beforehand.

Like the Church of England which in many respects it resembles and with which it is in communion (i.e., each accepts the sacraments and ordination of the other), the Church of Sweden is a State Church dating back to the early tenth century. In 829 Anskar, a German monk, sailed from Denmark to establish a mission at Birka, 18 miles west of Stockholm. Between 1523 and 1593 the Church underwent an essentially

peaceful Reformation along Lutheran lines with the enduring result that Sweden today is religiously homogeneous. Better than 95 percent of the population of 8,000,000 belongs officially to the State Church. One estimate given me ran to 98 percent.

In October, 1971, the Supreme Commander of all Swedish Forces reported that he could mobilize 700,000 men of whom 600,000 were Army, the rest Navy, Air Force, and Coast Artillery. There is a total defense plan, and this is divided into two segments, the Peace Organization and the War Organization. The Swedish chaplaincy structure revolves around these segments. I was soon to learn much more about it.

My hosts were two: Pastor



The Rev. Hans Åkerhielm, Senior Administrator of the Swedish military chaplaincy, Preacher to the Royal Court of Sweden, and Pastor of Stockholm's Hedvig Eleonora Church. Known and respected throughout Sweden, Pastor Åkerhielm also serves as chaplain to cadets at Karlberg, Sweden's 180-year-old War College. The author's host in Stockholm, he saw active duty as a volunteer in Finland during WWII. He is responsible for the service books used in the Swedish Forces.

His operational deputy, Defense Staff Chaplain Lars Jergmar, pictured at the right with the tower of the 700-year-old Strängnäs Cathedral in the background, escorted the author on a tour of the training center for Swedish United Nations battalions at Strängnäs. Pastor Jergmar is one of two Swedish priests on full-time active duty and coordinates the chaplaincy work of 80 State Church clergy. He has served as chaplain to Swedish U.N. units on Cyprus as his shoulder patch attests.

Hans Åkerhielm, well-known Churchman, Preacher to the Royal Court, Pastor of Hedvig Eleonora Church, a large Stockholm congregation, and Senior Chaplaincy Administrator (Fäldprost) who holds the rank of Lieutenant Colonel; and his operational deputy, Defense Staff Chaplain (Stabspastor) Lars Jergmar, a Major. On successive days they escorted me on visits to Karlberg, Sweden's 180-year-old West Point located in Stockholm, and to the Eastern Regional Defense Headquarters at Strängnäs, 50 miles West of Stockholm, where Swedish and other Nordic United Nations Battalions are trained and kept on a ready status. Pastor Jergmar is one of only two priests on full-time active duty with the Army. The other is at Boden, a large winter training base at the head of the Baltic in the far North. Pastors Åkerhielm and



Jergmar were good company, and within the space of hours we had become fast friends. It helped to have a measure of conversational Swedish, although both men spoke very acceptable English. Chaplain Jergmar had served with U.N. troops on Cyprus; all U.N. Forces are required to use English when on station.

Clergy Not Exempt from Conscription

Swedish clergy are not exempt from conscription. Most clerics accept military duty, although no one is assigned against his free will.

"In recent years there has been a pacifistic trend among younger clergymen, but the majority undergo military training," said Jergmar.

In the Peace Organization of the Forces about 80 clergy now serve on a part-time basis with units stationed in the network of garrison towns spread over Sweden. Some have Defense Staff jobs, while a few are in purely military positions.

Needing a chaplain, the local military commander advertises his opening, usually in the church press. Interested clergymen respond, and their applications are screened and their credentials are checked through the bishop of the diocese in which the garrison is located. Thus, in limited fashion, the bishop serves as an equivalent of the American endorsing executive. In the Peace Organization only clergy of the State Church serve as military pastors. In U.N.

Battalions, however, Free Church clergy are eligible.

Interestingly, Free Church pastors *are* assigned as chaplains in the War Organization of the Forces. In fact, 25 to 30 percent of the total number of chaplains in wartime may be from non-State Church sources. The reason for this is that State Church clergy have important civil functions. They are official registrars of births, marriages, and deaths; in the rectory of my father's parish in Floby the priest showed me vital records for the entire community. He kept them in a walk-in steel vault. In wartime the government feels that it could not dispense with large numbers of its ecclesiastical town clerks, and it therefore seeks chaplains from among the Free Churches.

The War Organization plan calls for a total of about 800 chaplains, or a ratio of approximately one for each thousand men in uniform. It is expected that not more than 70 to 75 percent of these will be from the State Church. The principal Free Church groups are Methodists, Baptists, and Pentecostalists. Pastor Åkerhielm told me that a service book for the Forces was prepared under State Church auspices in 1963 and that Free Church clergymen, to be accepted as chaplains, must agree to conduct services from it.

"They are very ecumenical," he remarked.

Roman Catholic priests do not as yet serve as military chaplains. It should be noted that a proposal



The Rev. Canon Stefan Oltéus of Strängnäs Cathedral (left) is chaplain to the military garrison at Strängnäs. He and Chaplain Jergmar pose here before Sweden's newest soldathem or serviceman's center. Costing \$200,000, it has a chapel, educational, and recreational facilities. Begun by Swedish evangelicals in the 19th century, these centers are found in nearly every garrison town. They are funded by the State and by private citizens.

to disestablish the Church of Sweden, possibly by the 1980's, has been advanced by an official Study Commission. Even so, the nation would remain religiously homogeneous.

Recruitment

In the Peace Organization a Chaplain candidate must not have reached his 48th birthday. He applies to the local military commander for acceptance; being successful, he signs a three-year contract which is renewable. It stipulates the terms of the agreement in full. It is a part-time chaplaincy for which the clergyman receives about \$250 per year. No military pension or other benefits are involved. The cleric remains a civilian and has no mili-

tary rank.

Canon Stefan Oltéus, an attractive young priest with a hearty voice, met Pastor Jergmar and me at the door of Strängnäs' 700-year-old Cathedral. He escorted us through the Cathedral, one of the oldest undamaged churches in the world. We paid a courtesy call on Bishop Kastlund who has worked with Lutheran relief agencies and Church World Service. Later the Canon went with us to the military garrison at Strängnäs where he is staff chaplain.

"I can't have so many services," he said. "Most of the men stationed here live within commuting distance, and they go home weekends. Even weeknights it's hard to get them to come for study groups because they work

extra hours to get the whole weekend free. Really, all my work as a military pastor is face to face, man to man. I speak to them. I sit down and have coffee with them. I listen to them. That's my job as a military pastor. I think that most of the pastors in the Peace Organization work like this. We have some services every year, of course, but not so very many."

"Overseas it is different," said Pastor Jergmar. "In another part of the world, Cyprus, for example, the services can be important. There is more need for them than at home."

Both chaplains nodded agreement when I cited the similar experience of American chaplains in Vietnam.

"Overseas the importance of worship suddenly escalates. The need for pastoral care continues, of course, but regular worship services will not be available unless you provide them."

Not all the clergy become chaplains. Some, having special skills, have purely military assignments. The clergy who do become chaplains report to the commander who engaged them; he in turn reports to higher military authority — in chaplaincy matters to the personnel section at headquarters. Pastor Jergmar provides liaison as needed between the military and ecclesiastical leaders, normally the bishops of the thirteen dioceses of the State Church. The chaplains are regarded as military staff members.

The Royal Swedish Navy has two full-time chaplains at its

major base at Karlskrona. In addition, a chaplain is aboard the training ship *Alsnabben* on its annual five-month cruise.

Training

In the Peace Organization clergy undergo an initial five-day period of basic training. Subsequently, they are required to take two days of training annually with the staff of the regional commander. They are given a permanent assignment in the War Organization.

Training is more extensive in the War Organization. Each chaplain gets nine months of basic military training. Then, before he reaches the age of 47, he must complete five training periods of 32 days each and three more of 11 days each. During each of the 32-day tours six days are devoted to ecclesiastical matters, pastoral care, etc. Clergy belong to the "Civilian Military Group" and have rank ranging from Ensign to Major. In the Navy and the Air Force clergy wear no insignia of rank as they do in the Army; they show a cross on the collar (cf. cut of Pastor Jergmar). The Navy uniform is blue with white shirt and black tie.

Only career military officers may receive military pensions; the chaplains do not. Qualification requires 25 to 30 years of service, and the pension is about 60 percent of base pay.

Role Tension

I asked my hosts at Strängnäs about role tension among Swedish

chaplains. For Canon Oltéus and Pastor Jergmar the problem did not appear to exist.

"It is written in our instructions that what the priest says is up to him, but clergymen, of course, must be loyal to our defense," stated Jergmar.

"There are, we may say, two principles, the effectivity principle and the representation principle," declared Canon Oltéus.

"I am not here in order to make better soldiers, but to be a pastor. There is a very strong freedom tradition here and full independence for the clergyman. The right of free utterance is very strong."

The tradition of freedom extends as well to personal grooming.

"We had some problems with hair," remarked Pastor Jergmar who exhibited plenty of it.

"We had a discussion but have

decided that every man can have his hair as he wants, just so that it mustn't be a security risk. Yes, even the chaplain can have his hair long! But the commander can tell him to wear a net. We are very liberal with the hair. But there are military people who don't like it — they have to live with it, but they don't have to like it," he laughed.

Serviceman's Centers

As Defense Staff Chaplain Pastor Jergmar personally oversees the expenditure of half a million dollars yearly for recreational/educational programs, and equipment, and materials for Swedish Servicemen.

In each garrison town there is a Soldathem — a Servicemen's Center. Begun by Evangelical groups in the 1880's as centers for the preaching of the Gospel to service-

"Adjö och tack" — "Goodby and thanks." Mr. Swanson takes leave of Chaplain Jergmar at Strängnäs. Mr. Swanson spoke Swedish and Chaplain Jergmar as a U.N. officer had an excellent command of English.



men, they no longer have an exclusively religious orientation, although each does have a chapel. They are centers for recreation, study, and fellowship. Each has a local director answerable to a local board. A National Foundation provides partial funding and coordination. The State furnishes more than half of the funding.

The Soldathem at Strågnäs, the nation's newest, has just opened. Costing some \$200,000, it has elaborate, attractive spaces and a

lovely, but simple, little chapel.

With its smaller size, its lack of any significant religious pluralism, and its Established Church tradition, Sweden has a military chaplaincy which organizationally is very different from ours. Nonetheless, it is well organized and broadly accepted. The clergy have a clear and universally recognized mandate to minister to the Armed Forces. Most of them heed the call.

END

Subscribe to The CHAPLAIN now!
Now \$4.00 per year, the subscription price becomes \$5.00 per year on Jan. 1, 1973, \$1.50 per copy, or \$1.00 each in lots of 100 or more.

**ENTER _____ Subscription(s) to
The CHAPLAIN**

Mail to _____

Address _____

**(Include APO, FPO, or Zip Code
Nos.)**

Full Payment Enclosed _____

Bill Me _____

**Please return this Order to The
CHAPLAIN, 122 Maryland Ave., N.E.,
Washington, D.C., 20002**

Presidential Politics

on Stage

By Caspar Nannes

GORE Vidal's *An Evening With Richard Nixon and . . .* is a play only in the loosest sense of the word, but it does focus attention upon previous dramatic efforts involving presidents and presidential elections.

Playwrights seeking to attract the patronage of the theater-going public during presidential election years naturally turn to situations centering upon the nation's leader and aspirants hoping to take his place. They do so in various ways.

Vidal has wrapped his attempt in a kind of a "this is your life" format with two commentators, Con and Pro, dissecting Richard Nixon's performance in public life. It is an assault under theatrical guise upon the president and, while extremely clever, lacks the plot and character development a conventionally developed play provides.

A shining example of the latter type is Dore Schary's *Sunrise at Campobello*, which gives a well rounded picture of the early Franklin D. Roosevelt. Here all the characters, save one, are identified, and the parts they played during this stage of Roosevelt's life are clearly presented.

But playwrights sometimes fuzz their characters under thin disguises that inspire speculation as to which particu-

lar political figures they may be. A classic example is Howard Lindsay and Russel Crouse's *State of the Union*, whose central personality is associated with Wendell Willkie — despite vigorous disclaimers by the authors. When the associations extend to lesser figures, then the fun really mounts.

A recent Washington production illustrating the latter was Jay Broad's *A Conflict of Interest*. Admittedly inspired by the situation involving Supreme Court Justice Abe Fortas, the author insisted he adapted the overall complications freely and that the stage personalities do not necessarily have real life counterparts. "But," he observed, "people will try to figure out who is really who anyway," adding "I do not care. What interests an audience is fine with me."

AMONG past plays centering around the struggle for a presidential nomination, four stand out. They have in common a light touch, as though the subject were too important for a serious approach. The lines are clever, the situations sparkling, the personalities attractive. Yet in each case the playwrights are deeply concerned about the kind of man to be chosen for the nation's top position.

Of Thee I Sing, the first musical to win a Pulitzer Prize, opened December 6, 1931. Although it was months before the nominating conventions were to be held, interest was already at white heat concerning the probable Democratic nominee. How Republican and Democratic conventions chose presidential candidates aroused the caustic attention of George S. Kaufman and Morrie Ryskind. Their book was ably enhanced by the lively music of George Gershwin and the lampooning lyrics of Ira Gershwin.

In the play the party bigwigs are puzzled as to how John P. Wintergreen won the nomination. One leader persistently asks who was calling for "Wintergreen" throughout the convention.

"That was me," Wintergreen explains. "Most spontaneous thing you ever saw. So here I am, gentlemen — nominated by the people, absolutely my own master, and ready to do any dirty work the committee suggests."

Of Thee I Sing was even more critical of how vice-

presidential nominations are made. And with cause. Too often little thought is given to the nominee until the last minute. In the musical the political bosses come together after the convention and wonder how Alexander Throttlebottom was chosen.

"Well, think a minute," Gilhooley asks. "How did you come to nominate him?"

Fulton thinks. "I picked his name out of a hat and this fellow lost."

First Lady by Kaufman and Katherine Dayton was written when the jockeying for the 1936 Republican nomination to oppose Roosevelt was at its bitterest. When it opened November 26, 1935, public opinion polls showed Senator Borah of Idaho in the lead, with Governor Alfred Landon of Kansas second, newspaper publisher Frank Knox third, and former president Herbert Hoover fourth.

In the play the battle for the nomination between idealist Stephen Wayne and bumbling Supreme Court Justice Carter Hibbard is linked to the struggle for social prominence being fought by their wives. The combination of political and social rivalries on stage proved extremely appealing to theater audiences. Further, *First Lady* also attacked pressure groups, newspaper publishers, and political hypocrisy.

ALTHOUGH *State of the Union* reached Broadway November 14, 1945, a year after the 1944 elections, it is still the best play about the behind-the-scenes maneuvering for getting a presidential prospect nominated. Suggested by Helen Hayes to authors Howard Lindsay and Russel Crouse, the plot centers around efforts by political professionals to obtain the nomination for successful aircraft tycoon Grant Matthews. Inevitably, despite denials by Lindsay and Crouse, Matthews was considered the stage counterpart of Wendell Willkie as the political neophyte who could capture the public's imagination and support.

As the action progresses, Matthews, for reasons of political expediency, more and more trims his sails to fit the prejudices of his audiences. His outspoken wife, Mary, needles Grant for his falling away from the independent, straight speaking and honest thinking man he was.

Matthews is finally shaken into a realization of how far

he has deteriorated morally and in a vigorous outburst tells his chief backers, "I promised myself when I went into this that I'd appeal to the best in the American people. The only advice I'd ever had from any of you was to appeal to their worst. And that's what both parties are starting to do today."

Grant then bows out of the presidential race but explains to Mary "that doesn't mean I'm out of politics. Nobody can afford to be out of politics. I'm going to be yelling from the sidelines; you've got to be yelling; everybody's got to be yelling. I'm going to be in there asking questions, and I'm going to see that the people get the answers."

The leading character in Gore Vidal's *The Best Man*, produced April 1, 1960, is an idealist in the mold of Grant Matthews. Secretary-of-State William Russell insists upon an aboveboard campaign in his drive for the nomination against the ruthless opportunism of Senator Joe Cantwell.

During the convention's critical hours Cantwell releases information insinuating that Russell had once been confined to an insane asylum. The latter's supporters insist he retaliate by making public a charge that Cantwell had been exposed during the war as a homosexual. In a tense confrontation Russell, appalled by Cantwell's willingness to use any tactics to win, withdraws from the race and throws his delegates to a third candidate, Governor John Mervin.

Although the characters in *The Best Man* supposedly are composites of political types, enough is suggested in each to indicate particular personalities. Russell by his wit and literary allusions reminded audiences of Adlai Stevenson. Cantwell was likened to Senator Joe McCarthy and former president Art Hockstader suggested Harry Truman in his relish for a knockdown and drag-out political fight.

THE legendary smoke-filled hotel room where professionals decide presidential nominees opens the play based on Warren G. Harding's tragic career, *The Gang's All Here*, by Jerome Lawrence and Robert E. Lee, October 1, 1959.

As the play progresses the genial Harding, thinly disguised as Griffith Hastings, is systematically betrayed by friends he had appointed to high positions. Their depredations are eventually unveiled in the Teapot Dome scandal.

Confronted by their undeniable guilt, Hastings despairingly cries out, "What is a man to do if he cannot trust his friends?"

The Gang's All Here is a poignant and thoughtful work. Without whitewashing Harding's defects and deficiencies, it does justice to the twenty-ninth president by presenting him as he was. The play is almost Shakespearean in its grim delineation of a man in high place who falls because of a fatal character flaw, an inability to see the bad in those around him.

Robert E. Sherwood wrote his Pulitzer prizewinning *Abe Lincoln in Illinois* amid the lengthening shadows following the Munich Conference of September 29, 1937. At the ill-fated conference Prime Ministers Neville Chamberlain of England and Eduard Daladier of France faced the same problem Lincoln was to encounter, as the play ended, that of "resigning their democratic ideals or fighting for them . . . they made their choice. They surrendered without a fight."

Abe Lincoln in Illinois, produced October 15, 1938, purports to be biographical, taking its hero in episodic scenes from his early years in New Salem, Illinois, to the day he left Springfield for Washington as president-elect. He too faced the problem of appeasement, and the issue rent him asunder.

FEW political plays are as inspiring as *Sunrise at Campobello*. Dore Schary's work, produced January 30, 1958, takes Franklin D. Roosevelt from the day he was stricken with infantile paralysis in 1921 at his island retreat to the moment he ascended the rostrum at the old Madison Square Garden in 1924 to nominate New York Governor Alfred E. Smith for president on the Democratic ticket.

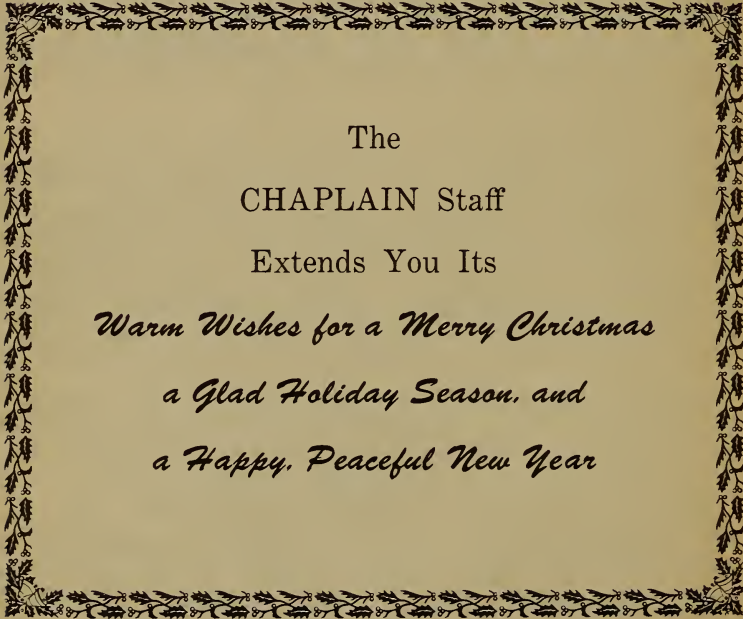
It gave the country, conditioned to seeing Roosevelt moving about with crutches or leaning upon his son James, a new insight into the World War II president. The play reminded the people that Roosevelt had to fight months and years against becoming a bedridden invalid for life.

With one exception the real life personalities were depicted on stage: FDR; Eleanor Roosevelt; his mother, Mrs. Sara Delano Roosevelt; Louis McHenry Howe; Alfred E. Smith; James Roosevelt. The only purposely unidentified

character was a Mr. Lassiter, who denounced Roosevelt's support of a Roman Catholic, Al Smith, for president.

The action, culminating in Roosevelt's taking the necessary ten long steps to the podium in order to nominate Smith for president, is tense and taut with the audience's knowledge of how much this meant to the future president's career.

Plays centering around politics become more abundant as our century progresses. As this tendency increases it appears inevitable that more stage presentations will turn to our presidents for their focal point. No one yet has written a good play about George Washington or Woodrow Wilson, though several efforts have been made. And it seems more than likely that eventually playwrights will discover the dramatic possibilities in the lives of Harry Truman and John F. Kennedy. We await these future plays with keen anticipation. END



The
CHAPLAIN Staff
Extends You Its

*Warm Wishes for a Merry Christmas
a Glad Holiday Season, and
a Happy, Peaceful New Year*

MAST in Europe

By Karen Brown

RE C E N T L Y, thirty-nine young couples from all over Europe gathered in Berchtesgaden, Germany, to participate in a USAFE sponsored MAST (Married Airmen's Survival Training) Workshop.

The couples came from Air Force bases in England, The Netherlands, Germany, Italy, Spain, and Turkey to be trained as leaders for MAST organizations on their bases. Working with them were ten chaplains who are advisors for local MAST programs.

MAST is an Air Force program designed to help E-4's and below with less than four years in the service. The idea of MAST originated at Chanute AFB, Illinois, in 1967 when

chaplains there perceived that critical needs existed among the Air Force's lower ranking airmen.

The pay of first term married airmen (until the pay raise in October, '71) put most well below the federal poverty level of \$3,000. Some were eligible for welfare, most could have used food stamps. Rent ate up one-third to one-half of these airmen's pay. Few owned furniture and most were paying for a car. In many cases, when the wife was not working, help from home or premilitary savings were the only ways to make ends meet. Permanent Change of Station moves are still dreaded because the cost comes out of the young air-

man's pocket.

Survey Taken

In early 1971 a survey was taken on ten stateside bases involving 12,345 E-4's and below. The results agreed with earlier observations about the needs of married first term airmen. Many young airmen are hard pressed to make ends meet. They suffer great financial and emotional strain. This strain shows itself in the family relationship, as well as in the airman's attitude toward his job and the Air Force.

When General David C. Jones took Command of United States Air Forces in Europe, he instituted a series of "people programs." Among the programs that caught General Jones's attention was the fledgling MAST Program USAFE chaplains had been using to try to help married first term airmen.

MAST became a Commander's program directed by chaplains at each installation. The chaplain was to give all the support necessary, but MAST was to be a self-help effort run by the couples themselves.

As a preliminary to setting up base level MAST programs, several training workshops were held last October in England, Germany, Italy, Spain, and Turkey. At these area

workshops the idea of a USAFE-wide workshop was suggested as a means of getting MAST leaders together to share ideas. Later the Command Chaplain's Office announced a USAFE-wide MAST Conference would be held 5-9 June, 1972 at the Berchtesgaden Retreat Center in southern Germany.

After the first workshop the couples went back to their bases to organize MAST programs. Because bases have different needs, each MAST program had to be tailored to fit the local situation. Yet each had to solve the questions of identity, purpose, goals, membership, organization, and participation.

At Berchtesgaden the couples were anxious to find out how other bases handled these questions. They came to share successes and failures, to compare problems and solutions, to learn from each other and, as leaders, to take back what they had learned.

To facilitate discussion, the couples were divided into three groups. Each group had a leader to guide the discussion. After group techniques had been used to get the young leaders acquainted, they plunged eagerly ahead to discuss questions about MAST.

What is MAST? Who is it

for? There is not one definition of MAST, although most of the couples it affects generally agree on these points: (1) It is a voluntary self-help organization. (2) It is geared to meet the common needs primarily of married non-command sponsored airmen in Europe. (2) It must strive to educate, inform, and create an awareness among MAST eligibles as well as throughout the chain of command in the Air Force.

Voluntary Self-Help

"Voluntary self-help" is a key phrase of MAST. The couples emphasized that participation in MAST had to be voluntary. Participation of any eligible couple makes them active members of MAST — but every first term married airman and his wife are members. MAST seeks to provide a program that will draw all of these "members" into MAST voluntarily — and keep them involved.

MAST leaders decided the way to keep couples involved was to meet their needs. These needs and how MAST could help meet them were areas of primary concern. Some programs are geared toward service, others toward social functions. Most are a combination of both.

The first problem of non-

command sponsored airmen is getting their families to Europe. Usually the airmen must bear the expense of an international move. MAST organization at Ramstein has compiled an information packet to send to MAST eligible couples before they leave their old bases to come overseas. The packet contains information on charter flights, weight allowances, and other information of special interest. Along with the packet, sent through the military sponsor, is an information sheet on MAST as well as a representative contact for the organization.

At Camp New Amsterdam in The Netherlands, MAST wives write letters to the wives whose husbands have been assigned, explaining the critical housing situation. They warn them about coming before their husbands have found a place to live. A welcoming letter from a peer helps avoid a negative reaction from a young wife whose husband may have heard the old standard "if we'd wanted you to have a wife, we'd have issued you one."

MAST wives in Spain go to the airport to meet newly arriving wives when husbands aren't able to go. After a long, lonely flight a friendly face can make a lot of difference in attitude. At Rhein-Main Air Base,

Germany, MAST couples invite newly arrived couples to their homes for dinner. Making couples feel welcome in their new assignments is one goal of every MAST organization.

Some of MAST's most important work, however, goes on before wives arrive. Usually an airman is at his new station at least six to eight weeks before his wife can join him. During this time he must find a home and get a car. Most husbands hope to have an apartment set up before their families arrive.

Housing Scarce Everywhere

Almost every base in Europe has a shortage of economy housing. The rents are unusually high and the facilities less than Americans, raised to fairly comfortable standards, are accustomed to. Often, apartments are unfurnished, and first term airmen are not normally authorized base furniture. Since the weight allowance is so small, an unsponsored airman is lucky to get his family's personal belongings overseas, much less any furniture. Few airmen are willing to invest in furniture and appliances they won't be able to send home.

MAST programs have dealt rather effectively with some of these problems. Cooperation

with Housing Referral Offices has produced new understanding and better service for airmen. MAST volunteers work in some housing offices, and a truck has been made available to take those with no transportation to look at apartments. MAST couples have made their homes available in emergency situations to other eligible couples. Those who need household items are taken to Family Services for a special "airman's box" containing dishes, pots, pans, and some appliances.

Families leaving overseas stations are asked to donate usable furniture and household items they no longer want to MAST. The items are either loaned to a needy couple (usually with the understanding that, when they are no longer needed, MAST will get them back) or held to sell. Auctions and rummage sales of donated items, for MAST eligible couples only, have proved tremendous successes. In an age when "you can't give anything away" the old-fashioned 5¢ and 10¢ sale does a great service for needy couples, as well as raise money to finance other MAST functions.

The Zweibruecken, Germany, MAST group came upon another unique way to raise money while helping MAST couples. For a \$2.00 fee a

knowledgeable mechanic goes with an airman to check out a car before it is bought. If the car is in poor mechanical shape, the airman finds out before the car fails the inspection test. The MAST mechanic gets \$1.00 and the organization gets the other.

The Car Problem

A car is probably the airman's second biggest headache. Insurance rates are high, particularly in Germany. Most airmen buy "clunkers" because that is all they can afford; few know how to keep them running. Mechanically minded MAST airmen have joined together to offer their advice and help in fixing these cars.

Still, there is a problem when couples live in villages miles from base. If the wife needs to come in, she must come in with her husband and she must wait till he is off work to leave. If he is on shift work it is an additional problem.

At Incirlik, Turkey, MAST couples don't have cars because of Turkish customs which force the military member to take out what he brings in with him. There are no used cars to buy, and if there were, insurance restrictions would prevent the young airmen from having autos. MAST at Incerlick is trying to provide a free bus

ride once a week for dependent wives to come to the base for shopping.

Other MAST programs depend on sharing rides with other MAST people in their villages. Some use a Family Services ride system to provide transportation. Usually if an airman needs a ride to work or school or if his wife needs a ride to base, MAST can arrange it.

Budget Classes

Since the big pay boost for first term airmen last year, fewer airmen complain about their pay. Still, the cost of living, even overseas, is high. Wives often find it impossible to get jobs; when they do, the pay is frequently not enough to cover babysitting, transportation, and all the other expenses a working wife incurs. How do you take advantage of all those marvelous buys and see all of Europe when there is nothing left over from the paycheck?

Sembach and Ramstein Air Bases in Germany ran budget classes designed to show couples how they could save money. Other bases have had representatives from the Commissary and the Base Exchange facilities speak to MAST groups. Wiesbaden, Germany, MAST is operating a free laundromat for MAST wives.

Low cost tours have been planned exclusively for MAST groups. MAST at Alconbury Air Base in England is planning a low cost trip to Scotland. The MAST group at Bitburg Air Base in Germany took a tour to West Berlin, and at Zweibruecken Air Base, Germany, a trip to Frankfurt Zoo provided a day of inexpensive entertainment.

For some newly married couples away from home for the first time, a long overseas tour is equivalent to a prison sentence. That MAST provide a social outlet for young marrieds is essential.

Boredom

Tours are one effective means of doing this. But a bewildering assortment of activities has been used with success. The biggest problem seems to be a wife with "nothing to do." Many programs have been designed to create activities especially for wives.

Some organizations hold coffees for MAST wives. Sewing classes, potluck dinners, dinner-dances, barbecues, dances, picnics, and rotation parties are some of the activities MAST groups have had. In Italy at Brindisi Air Base, MAST held an old-fashioned bonfire party. One base reported its luncheon fashion show for MAST wives

was a fantastic success.

The best part of all this is that the couples do the work themselves. All they ask from the command is support. Because the Base Chaplain has been designated the officer having primary responsibility, most of the material aid comes from him. However, several MAST programs receive support from the Base Commander's Fund, Central Base Fund, as well as donations from various other organizations such as wives clubs.

Each program is structured to meet the needs of its base. Basically MAST is very loosely structured. Each base has nominal leaders who hold office from three months to a year. These officers — they are often called coordinators and moderators — are selected by their peers. Usually there are committees to deal with problem areas such as housing, transportation, finance, and recreation. One base has a full-time MAST eligible military coordinator on the eighty-ninth day trial basis. Several bases have offices and phones that are manned five days a week by volunteers.

Even with all of its successes, MAST has problems. There are questions about how finances should be handled, about how definitive the description "E-4's

under four" should be, about how to keep participation and enthusiasm going strong, about how to get the support of all levels of command.

At Berchtesgaden a phrase was coined — "inform, educate and create an awareness" — which may be the key to a continuing, effective MAST program. Most MAST efforts are well calculated to offer a program designed to meet the needs of their eligible members.

At the same time MAST must concentrate on informing, educating, and creating an awareness throughout every segment of the military community.

MAST is a good program. It is one which will not fail as long as it remains a voluntary self-help program that emphasizes an attitude of caring for, and responding to the basic human needs of married first term airmen.

END

CHAPLAIN ALBERT RETIRES

Chaplain, Brigadier General, John F. Albert, Deputy Chief of Chaplains, USAF, retired on 31 July. Born on 28 March, 1915, in Rochester, N. Y., he graduated from St. Bernard's Seminary in 1941. He was ordained a Catholic priest on 7 June, 1941 and served as assistant pastor of St. Mary's Church, Corning, N. Y., for four years.

He entered the U.S. Army as a chaplain by direct commission in March, 1945, and attended chaplains School at Ft. Devens, Mass. and Ft. Lee, Va. He served three years in the Philippines and in June, 1948, went to Carswell Air Force Base, Texas. He transferred to USAF when it became a separate service.

Chaplain Albert had a wide variety of duty in the Air Force. From 1950-1952 he was chaplain

at Ramey AFB, Puerto Rico; from 1952-1955 he was at Loring AFB, Maine; from 1955-1958 he went to Lakenheath RAF stations, England; he was at Naha AB, Okinawa, from 1959 to 1961; Lackland AFB, Tex. in 1961 and 1962, and Headquarters, Aerospace Defense Command, Ent AFB, Colo., until 1965. He became Command Chaplain, Alaska Air Command, Elmendorf AFB, 1965-1967, and was SAC Command Chaplain, Offutt AFB, Nebraska, 1967-1970.

Chaplain Albert became Deputy Chief of Chaplains in August, 1970. He was elevated to the rank of Monsignor by Pope Paul VI in June, 1969.

Temporarily, his retirement address is St. Thomas More Church, 2617 East Ave., Rochester, N.Y. 14610.

THE CONCLUSION



By James T. Cleland

ONE OF MY former students, still a Navy chaplain, wrote me that my column on "The Introduction" (September-October, 1970) made sense, and suggested that I tackle one on the tail-end of the sermon. Why not? I aim to please — in intent, and in content.

The Conclusion, most professors of homiletics agree, is very important, second only to the Introduction, perhaps even more significant than the opening words. Moreover, it should not be a set stereotype, unvarying in form from week to week; for then the congregation will

use it as a cue to make preparations for a glad departure. Another of my students, after a series of lectures on the various patterns which could be used in sermon construction, lamented bitterly: "You've ruined my preaching." I inquired as to the reason for his dismay. He answered: "I always use the same pattern: three points and a poem (pronounced 'pome')." I'm willing to wager that his Conclusion was Edgar Guest-ish. Yet my desire is not variation in the Conclusion merely for the sake of variety. I believe that each sermon deserves *its very own*

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

Conclusion. What are some guidelines to the shaping of the sermonic ending, which grows out of the very nature of the sermon, per se?

WHAT IS primary is that the Conclusion be in accord with the General Ending of the individual sermon which it terminates. For the Conclusion should not be something stuck on the homily, but something which naturally and inevitably grows out of the body of the address. Thanks to H. M. Monroe, my lay mentor in sermon construction, I make use of four General Ends: To Explain (E), where the purpose is to teach, to widen and deepen the congregation's knowledge; To Convince (C), where the aim is to do something to, and with, the beliefs and interpretations of the congregation; To Revitalize (R), where the desire is to recall something "loved long since and lost awhile"; To Actuate (A), where the job is to move the congregation to do something specific, visible — and this right soon! A single General End should be primary in each sermon, though it is not unusual to have another assisting, e.g., To Convince, through explanation; To Actuate; through revitalizing. And the Conclusion should have the

same intention as the rest of the sermon. After all, it is supposed to be an integral part of the sermon. As such, it should clearly and forcefully epitomize all that has gone before.

THERE ARE various types of Conclusion, and here is a selection with the General Ends, in abbreviated form, parenthetically attached:

1. Recapitulation, a summary (To E, To C).
2. A return to the case study or specific human situation of the Introduction (All four).
3. General application to the congregation (To R).
4. Specific, detailed application to the congregation (To A).
5. The first verse, or, sometimes, all, of the hymn following the sermon (To R).
6. The prayer following the sermon, which may well be the proposition of the sermon rewritten in liturgical form, sometimes, often, a collect (All four).
7. No formal conclusion, because the sermon comes to a climax in the last point of the body (All four).

HAVING DONE all this, will the sermon conclude satisfactorily to God and man and the preacher? Maybe. There are some other questions to be asked. Are we capable of identifying ourselves with the folk in the pew? Do we? Would we like to listen to our own sermons regularly? Do we say "Finally" more than once? St. Paul is said to be the father of all who use "Finally" as a sign that they are just getting their second wind! Do we make sure that the Conclusion is not too far removed (in at least two senses) from the Introduction? Are we guilty of the failing which William Jennings Bryan's mother spotted in her

son? "You had several opportunities to sit down before you did." Have we small boys in our congregation who ask their fathers during the sermon: "Isn't he done yet?" and receive the reply: "He's done, but he isn't finished"? Does the Conclusion end on a positive note? We are the interpreters of Good News. There is an interesting comment about John Donne's preaching: "his usual practice of concluding on a consoling note."

Finally, brethren, even if we preach without a manuscript, let us write out the last three sentences of the sermon. Then we shall know, I hope, how to come to a full stop. Amen. END

The LINK, a well-known monthly magazine of inspiration for Armed Forces personnel, is also published by the General Commission on Chaplains. Individual subscriptions are \$3.50 per year; bulk orders to bases for distribution are invoiced quarterly at twenty cents per copy. To Churches: \$3.00 in lots of ten or more to one address.

MAIL _____ copies of The LINK to:

Name _____

Address _____

(Include APO, FPO, or Zip Code Nos.)

Full Payment Enclosed _____

Bill Me _____

Send Order to: The LINK, 122 Maryland Ave. N.E.,
Washington, D.C. 20002.

Note: These sensitive and inspiring words were spoken at a time of immense personal grief. Because all chaplains must live close to the ultimate issues and questions in life, I share with you, with my colleague's permission, his clear witness to a strong and abiding faith.—A.R.A.

Sermon for Hanna's Funeral*

By Edward I. Swanson

I AM grateful to the Rector for permission to say a few words to you. Hanna got treatment and care not available anywhere else in the world — at *any* price. It was given without charge. Wilma and I must first pay tribute and express our deepest thanks — hopelessly inadequate — to the National Institutes of Health in Bethesda, Maryland, to their people — doctors, nurses, lab technicians, X-ray personnel, chaplains, dieticians, aides, and housekeepers — the most wonderfully dedicated, beautifully motivated assemblage of people we have ever encountered. NIH, as it's usually spoken of, is one of America's inspired instrumentalities. One comes away from such a place with pride, awe,

* Hanna Christina Swanson, aged fourteen, died at the Clinical Center of the National Institutes of Health, Bethesda, Md., on August 4, 1972. At her funeral, from St. John's Episcopal Church, Athol, Mass., her father, the Reverend Edward I. Swanson, Editor of THE LINK and of THE CHAPLAIN, preached the sermon. The Burial Office and Mr. Swanson's prayers were read by the rector of St. John's, the Reverend Jack M. Baker.

and gratitude. There were moments when it seemed that she was the only patient in that huge complex — such was the attention given her. Only in America is there, can there be, an NIH. So, immediately, in the midst of sudden, sharp adversity we also found blessing. Further, it appears that Hanna may have spurred this vast National Medical Center to undertake a new research thrust in the area of her problem, and, should this materialize — as we have some assurance that it may — new clues to the mystery of leukemia may also appear.

Hanna did not have leukemia as we thought at first. For some still unknown reason her bone marrow stopped doing its job of making blood. Her problem, therefore, was one of blood deficiency — technically, “aplastic anemia.” It eventually produced complications which finally she could not overcome. But she tried mightily, and in her trying she — and we — got help — massive, devoted, competent help. Wilma, David, Peter, and I received sympathy, courage, and much very tangible assistance from neighbors, friends, members of our parish, St. Luke’s Bethesda, and all of you. In adversity we also found goodness. We thank you.

This is a bitter blow. One’s sense of desolation is such one hardly dares think of it. When I let myself slip into cataloguing what her passing is going to mean in our household, I can scarcely breathe, let alone speak. But this is personal; you, too, having known Hanna, have your own private catalogues of desolation. But together we can perhaps share our sorrow and to some extent ease it by looking at it in the light of the faith that has led us to gather in this church instead of in Mr. Higgin’s funeral parlor.

Our Judeo-Christian religion is a religion of paradox. And paradox, says my dictionary, is “a person, situation, or action exhibiting inexplicable or contradictory aspects.” Life, of course, is full of truths, situations, experiences, and people exhibiting “contradictory aspects.” Christianity supremely has a colossal paradox at its very heart and center — the Death and Resurrection of Jesus, the Easter experience, the mystery that the path to life leads through the gate of death. St. Paul, particularly, had a lively sense of paradox. Quoting Jesus, he says, “It is more blessed to give than to receive” (Acts 20:35). In his second letter to

the Corinthians he says, "We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything" (2 Cor. 6:8-10).

If one asks why something like this happens, no answer comes back except this, that life is given to us not on our terms, but on God's. Those terms stipulate that we must live in a world filled with things that can hurt us — hurt our bodies, our minds, our spirits. We are strong, but also vulnerable and weak — paradox once more. And God's terms give children no exemption from suffering. We might wish it were not so, but we might be wrong. If they were never exposed to this aspect of life, how could they deal with it? When we sit beside them in sickness we teach them. We share. They, too, learn to weep with them that weep.

It is through the bearing of burdens like this one — or rather, perhaps through our sharing in them that they become wondrously transformed, mystically transmuted. The great paradox is that out of engagement with life — and particularly with its sorrows, its sufferings, its losses, comes blessedness, the "unconquerable joy" which, Jesus says, "no man taketh from you." "Ye shall be sorrowful, but your sorrow shall be turned into joy . . . and your joy no man taketh from you" (John 16:20, 22 KJV). The whole of the Sermon on the Mount is a statement of this paradox of engagement with life, this finding blessedness beneath crushing burdens. The past seven weeks have been a special kind of hell for Hanna and for us, but, as I've already stated, there has been great goodness in them, too — great love, courage, and strength — all in the midst of pain, weakness, and death. Paradox.

The glory of our religion, therefore, is first that it is true to life. It speaks to reality, to the depths and to the heights of your experience and mine. And, secondly, it holds before us God's unshakeable promise that mysteriously, miraculously, our deepest sorrow, our greatest loss can be turned into joy, creativity, and become a source of blessing for

many. It happens! I tell you, it happens! It is for real! You have already seen it for yourselves.

Therefore, we don't need to know anything else. We can leave the "why?" and the "wherefore?" to God. We are finite; he alone is infinite. And, as Hanna said to her surgeon late Thursday afternoon when he came in to tell her that another operation was coming, we can exclaim with great spirit as she did, "OK! Let's go and get it over with!"



Hanna Christina Swanson

Four Prayers Read at Hanna's Funeral

Composed by Her Father

LORD, we thank you for Hanna. We thank you for the joy, the goodness, the love, and the beauty she brought into our lives. We thank you that now she is with you forever, that she is at last free, forever free, from pain, from weakness, and from being tired, and that from now on things for her will be OK — forevermore. And grant that someday we may be there, too. Amen.

WE BLESS you, too, O Lord, for our country's National Institutes of Health — for research workers, doctors, nurses, and many, many others who gave all they had to give — all there was to give — in trying to make her well. Reward them as only you can do, for their goodness is beyond price. Prosper their research, raise up many to help them, and bring them at last into your blessed Kingdom of eternal health which knows not night nor need nor pain. Amen.

OUR ESPECIAL PRAYERS rise, Lord, for children who have leukemia or aplastic anemia, whether at NIH or around the world. Comfort, strengthen, and sustain their families; bless those who accept this most harrowing of healing assignments; speed all leukemia research that thy children may be well. Amen.

AS WE REMEMBER Hanna before you, Lord, we remember also the children on her ward who died while she was there; Barbara Cather, little John-John, Sheila Mueller, Deborah Reichenbach, Lonnie Smith, and Keith Wade. Grant them a joyful reunion in your nearer Presence, Amen.

Army Chaplains' Assistants and Administrators

As part of a continuing program designed to support the Modern Army and stabilize the enlisted arm of the Chaplaincy, Chaplain (Major General) Gerhardt W. Hyatt, Chief of Chaplains, has announced that qualified personnel (both men and women) may now enlist under the "Army Service School Enlistment Option" and be guaranteed training as a Chaplain's Assistant.

The Chaplain's Assistant position is designed for lay personnel. It consists of two skill levels. The earlier level is called "Chaplain's Assistant" and embraces pay grades E1 through E6. It includes chapel oriented, administrative, and clerical duties, as well as duties such as scheduling ushers and chapel groups; assisting in the preparation for religious and sacramental rites; assisting in the preparation for religious education programs; and assisting in the development of property and fiscal estimates. Operating audio-visual equipment and driving vehicles is also a task of the Chaplain's Assistant. The advanced level is called "Chaplain's Administrator" and embraces pay grades E7 through E9. This level consists of duties analogous to church man-

agement and requires further training. Personnel at each level serve in oversea areas as well as the Continental United States. They serve with combat units and with garrison units.

All applicants must meet the following prerequisites prior to enlistment:

a. Attain standard scores of 90 or higher on three or more aptitude areas of the battery of mental tests and 100 or higher in the clerical aptitude test.

b. Possess a motor vehicle operator's license or be fully qualified to obtain one.

c. Be a high school graduate, or equivalent as measured by General Educational Development Test.

d. Meet minimum physical qualifications.

e. Possess high moral character, tact, sincerity, emotional maturity, initiative, resourcefulness and loyalty.

The option is also available to qualified applicants undergoing processing at Army Reception Stations who enlisted in the Regular Army, unassigned for two years, provided the applicant extends his term of enlistment for a period of one year.

Individuals interested in pursuing the Chaplain's Assistant Career are urged to see their Army Recruiter who can furnish more detailed guidance as to pay, housing, food, medical and other benefits.

(Department of the Army Release No. 451, 21 Aug. 1972. Office of the Chief of Chaplains, Washington, D.C. 20314)

Feedback

Dear Editor:

I have just finished reading the Summer Quarter issue of THE CHAPLAIN. It is an excellent issue. The variety, the honest inquiry, the human interest angle; all contribute to a very interesting magazine.

Congratulations!

Chaplain,
Major, Glendon E. Heath
Civil Air Patrol
Saint Mary's Church in Warwick
358 Warwick Neck Avenue
Warwick, R.I. 02889



Why This Ministry?

By Clarence L. Reaser

This address was given as a part of a report of the Department of Chaplains and Service Personnel at the annual meeting of the Synod of Pennsylvania of the United Presbyterian Church, USA, at Lafayette College, Easton, Pa.



IN LEGEND, a pig and a chicken were walking in Times Square. Above one store front they saw a sign which read, "Ham and Eggs — Seventy-Five Cents." "For you," explained the pig, "it's just a contribution; for me, it's ultimate commitment."

I confess to you that as this hour has approached, there have been moments of trepidation when I have not known whether I felt more like the pig or the chicken. But the warmth of your response as I have talked with many of you in the early hours of this Synod meeting have put these doubts to rest. I thank you for your warm welcome as a co-laborer in the ministry of the Gospel of Jesus Christ.

The question I should like to articulate concerning the relevancy and the legitimacy of the military chaplaincy is being raised across the church today by a number of voices.

I am raising that question deliberately. But my particular phrasing of it was born by mistake.

A group of thirty Army chaplains attending a course of study at Fort Hamilton in Brooklyn, New York, had been invited to appear in churches of the New York City Presbytery to speak about their work among military personnel. One chaplain chose as his text Paul's word of encouragement to the Corinthian Christians. "Therefore, seeing we have this ministry, as we have received mercy, let us faint not" (2 Cor. 4:1 KJV). From that text, he chose a rather mundane title: "We Have This Ministry."

However, when the title appeared in the New York newspaper that "prints all the news that's fit to print," it had undergone a subtle transformation: "Why Have This Ministry?" The chaplain decided that the new title, as well as the theme it suggested, was probably more useful than the one he had chosen. So on Saturday night he rewrote his sermon to fit the new title.

Why have this ministry? Some of you are asking that question, too.

THE BEST answer I have found was suggested, not by a chaplain, but by a mother who wrote to her son's chaplain some weeks after the son had finished basic training in New Jersey. Like most mothers, she was worried about how he would react to the new pressure he was experiencing in military training and what would happen to his religious convictions in a new social context, away from the stabilizing influences of home and church and community. In her letter she told the chaplain how much her son had been guided by his ministry. She mentioned his helpful sermons, but pointed out particularly that the small group discussions and Bible studies, in addition to the chaplain's friendship, had kept her son "on track" during those difficult days.

She concluded with these words: "I have never been in favor of this war. And even before it began I felt, with such a shortage of ministers in the civilian churches, that it was a waste of good talent to send clergymen to the Army. Now I know why chaplains are needed in the Army. *Because my son is there.*" (The italics are hers.)

Why have this ministry? Why should there be chaplains in the armed forces? Neither to be architects of administration policy, nor to be defenders of it, but to minister in Christ's Name to the sons and daughters of America who are "there." Why have this ministry? So the Church can be the Church, bringing the Good News to men and women in good times and bad, wherever in God's world they may be serving in uniform.

Now if you will accept that as an indicator of the need for a chaplaincy in the military services, let me proceed to a related question which is important to this discussion. Specifically, what *is* this ministry? What form does it take?

AT SOME risk of oversimplification, I should like to suggest that it is a ministry of presence, defined by a format which makes it similar to some of the traditional forms of pastoral ministry practiced in the civilian church.

In the Army (it is similar in the other services), there is a significant regulation which contains a core statement of the Army's expectation of its clergymen in uniform. There are three areas of responsibility which closely parallel the tasks of ministry in your own civilian parishes.

The first area delineated concerning a chaplain's ministry is RELIGIOUS SERVICES. Worship for the soldier will sometimes, but not always, be wrapped in a well-attended sixty-minute service beginning at eleven o'clock on Sunday morning. It will sometimes, but not always, be conducted in a worshipful sanctuary atmosphere. Worship for him will on occasion be in a bunker or a rice paddy. It may be at a fire support base or under a jungle canopy. A soldier may worship in comfort with a hundred, or hundreds, of other men beside him. Or he may be with one or two or a dozen other men listening intently to the chaplain as he tries to shut out the staccato accompaniment of rifle fire or the sickening "wheeze" and "whoomp" of mortar rounds. Wherever in the world our men in uniform are stationed, clergymen in uniform are there, bringing the timeless Good News to them, whether the particular times they are living in are good or bad.

The second similarity between a Chaplain's ministry and your own is his responsibility to provide RELIGIOUS

EDUCATION. God's men will have to be responsive to the circumstances. Obviously, in Vietnam, religious education must take a different format than on an Army Post in Virginia. But the chaplain must still provide a multi-faceted program for all military persons in his command, as well as for their dependents. Depending upon location and circumstances, his religious education program will not be limited to Sunday school, but will often include such varied functions as classes in marriage and family life, choir and choral groups, Bible study, discussion groups, leadership development programs, religious drama and films.

A third major emphasis of the chaplain's ministry, making it in that way, too, like your own, is PASTORAL CARE. It is sometimes difficult to imagine the complexity and variety of problems which occupy the time, emotional energy, and prayerful concern of military chaplains. Most chaplains in troop assignments counsel more than fifty persons a month; some of them assist double that number. Just when, in a reckless moment a clergymen in uniform may be tempted to think that he has dealt at least once with every sort of trouble a human being can encounter, he is brought up short with a new illustration of the fact that even as the human capacity for kindness and selfless concern in crisis seems infinite, so does the capacity to get into difficulties which defy description.

LET TWO examples from my ministry in Vietnam suggest to you the gamut of concerns with which chaplains deal in behalf of the troops they serve.

An Air Force Colonel had been in chapel every Sunday since I arrived "in-country." Everything about him radiated the confidence needed to cope with whatever crisis might arise in his intricate and demanding job. But one Tuesday when he came to my office I could tell from the look of hopelessness on his face that the moisture there did not come from the 104 degree heat outside. When words finally tried to form themselves on his twitching lips, they were overwhelmed by a torrent of emotion that wracked his body. He had just received word through the Red Cross that his seventy-five-year-old mother, "never sick a day in her life," had suffered a stroke.

"When I leave the chapel, I will call to find out how she is," he explained. "But I just couldn't make that call until I came here first. Will you pray with me and give me something from the Bible that I can hang onto?"

We both prayed, and I wrote a "spiritual prescription" for him on a pocket-sized file card. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27 KJV).

After he arrived back from emergency leave two weeks later, he told me that his mother was recovering. But he said also that he didn't really know what he would have done if there had not been a man who could give him a "word from the Lord" when, 12,000 miles from home, life suddenly seemed to fall in on top of him.

The other person I would like to tell you about is Tim, a young Sergeant in Long Binh, Vietnam, who stumbled his way to Private in three short months. He had a wife and a baby and everything to live for. At least he felt that way when he left San Diego which he called home. Now, he was addicted to heroin, his wife was threatening divorce, and his parents had virtually disowned him.

"I came to see you as a last resort," he told the chaplain. "If you have anything you can do for me you better do it now."

The old cliché that the person who threatens suicide hasn't the courage to do it just isn't true. At least it isn't where death is as available as the nearest overdose of pure heroin.

To shorten a long story, the chaplain introduced Tim to the One who could help him make sense out of life when it otherwise seemed to make no sense. With the assistance of other helping agencies, with the chaplain's enabling support, and above all, in the strength of the "alternative high" that came through his new relationship with Christ, Tim left Vietnam not having taken drugs for nine weeks, with a promise from his wife to give the marriage another try and with hope in his heart that the Lord who had begun to show him the meaning of "life abundant" would help him solve the problems that still lay ahead of him.

On the day he left Vietnam, he didn't know quite how to articulate what he wanted to say. But words were quite

unnecessary. His face spoke more eloquently than words what he felt in his heart.

WHY SHOULD clergymen serve as chaplains in the armed forces: Why have this ministry? For one reason only. Because the sons and daughters of America are there. Men and women caught up in the pains of conscience and conflict which attend any sensitive soul in this or any other war. Men and women ensnared in the issues basic to the nature of life itself. Men and women who need to hear the Good News that in Jesus Christ, God loves us and forgives us and reconciles us and saves us. And I submit to you, that's News people in uniform need to hear at least as much as any civilian congregation ever needed to hear it.

The only defensible reason for a minister/chaplain to be in the military service is that he fulfills the basic function for which any clergyman is called to his chosen area of service, namely to serve God within a specific social and cultural context, attempting to meet the spiritual and social needs (in that order) of the persons to whom he is related in Christian service.

Why have this ministry? To serve your sons and daughters in uniform wherever in the world they are assigned.

Loaned at their own request by the churches of America, ministers in uniform thus bring the Gospel of Jesus Christ to their fellowmen, all across this scorched earth which God has made and which man has plundered. Their role is neither to attempt to alter administration policy nor to defend it, but in Christ's name to minister to the limit of their physical, emotional and spiritual resources to persons in uniform whom God has created, and whom he loves with an everlasting love. END

FOR MANY OF US, sadly, the spirit of Christmas is "hurry." But the hour comes when the rushing ends and the race against the calendar mercifully comes to a close. Perhaps we now truly recognize the spirit of Christmas. Not a matter of days or weeks, but of centuries — nearly twenty of them now since that holy night in Bethlehem. Thus, the pre-Christmas rush may do us greater service than we realize. It may help us to see that by contrast, Christmas itself is eternal.

—Burton Hillis (Adapted)

Army Reserve Units Help Flood Victims

By Pollyanna Sedziol

ON July 3, 1972, the 4020th Army Reserve Unit was called up to assist in the task of cleaning up Wilkes-Barre, Pennsylvania, after flood waters, which crested four feet above the city's dike level, broke through sandbag efforts, inundated the city, and forced the evacuation of several thousand residents. Photographer Roland Sedziol accompanied Chaplains Gordon Korb and Leonard Sabalis through one day of their assignment later that week to capture for them a photographic record of the post-flood conditions and the rehabilitation work underway by Reserve Units, National Guardsmen, Red Cross units, and various other volunteers.

In addition to the photographs, Mr. Sedziol's impressions include observations of —

- Army life — getting up at 5:30 A.M. to hurry over to



The Chaplain and his driver plan their tour through the flood area.



Chaplain Sabalis stops to lend his mother a hand as she struggles to get the family business reopened.

(Below) A child picks through merchandise dumped for hauling away.





Chaplains Korb and Sabalis inspect a home where the flood waters rose above the roof. Many houses were simply uninhabitable.



Its evergreens in lonely stiffness, a house, washed off its foundations, attests mutely to the power of the raging flood waters.

Wilkes-Barre, then waiting 1½ hours to begin the day . . .

- meeting the Major who was second in command and also personnel director for one of the flooded stores; his concern reflected the attitude which will revive the town — “get back in operation as soon as possible . . .”

- seeing clothing and other related emergency supplies on hand, but not yet sorted nor available, to those needing them . . .

- the town square filled with emergency vehicles rather than shoppers . . .

- the Susquehanna River innocently back in its normal course just two weeks after its rampage . . .

- crossing the river into Kingston to find streets caved in, foundations washed out, large washouts under roads and railroads . . .

- homes which water had covered up into the second floor still coated with an inch of mud; floors warped, carpets saturated and soggy . . .

- lifetimes of memories captured in mementos, photos, and albums now gone . . .

- keeping camera from intruding on the chaplain’s vital work of comforting — in the strengthening sense — counseling, encouraging, and suggesting possibilities to persons still

too stunned to make even simple decisions . . .

- a cemetery where 300-400 caskets and bodies floated out of their burial sites . . .

- visiting Chaplain Sabalis’ mother in the worst area of residential devastation where 70-80 percent of the homes are now unusable and marked for the bulldozers . . .

- Army vehicles and personnel having full right-of-way serving as emergency-hail for everyone, serving as traffic control, running access and egress checkpoints and curfews . . .

- assisting the chaplains (Baptist and Catholic) in the removal of a Jewish Disabled American Veteran and his family from their devastated Wilkes-Barre home into a black housing development in Scranton . . .

- college volunteers and Reserves as coworkers, expressed through the V-fingered peace sign . . .

- the determination for renewal seen in the American flags flying boldly from homes where people were clearing away debris . . .

- and the last word on a downtown church which was also being stripped of ruined furnishings:

Smile — You Are Alive!

USAFE Human Relations Workshop

By Laura Belgrave

What happens when seventy strangers are thrown together in a youth hotel located in the Starkenburg Castle in Heppenheim, Germany, for a five-day Human Relations workshop?

They learn to live together. They hash out today's problems at gut-level. They learn a little more about themselves and how to communicate with others. And they fight apathy.

These seventy "strangers" who attended the USAFE workshop from April 17-21 were chaplains, high school youths, enlisted personnel, and social action types — all with a variety of ideas, personalities, and backgrounds. Some came with expectations; others

just came.

This was one of many USAFE workshops held, but in a bigger and expanded format. It had been planned by chaplains for chaplains, then was enlarged.

There were no uniforms, no pretense, and no manipulation within the community, just a common purpose — to explore the roles of chaplains and social action personnel in drug abuse and equal opportunity programs, and to offer training in communications within the "small group process."

Group Planning

The workshop's schedule was rigid, yet flexible. Each day began with a light break-



Participants in the Human Relations Workshop at Heppenheim hash out contemporary problems and workable solutions in an informal atmosphere. The group included chaplains, airmen, high schoolers and social action people.

fast followed by the entire community's meeting for a breakdown of the day's activities. Within the community ideas and comments were exchanged focusing first on what everyone expected to get out of the workshop.

Not everyone knew what to look for; some thought honest communication was the key point. Others thought experiencing and acceptance of others was important, and many agreed that putting "teeth" into the people's programs was necessary.

How to go about meeting these expectations and hitting the hard-core contemporary problems meant learning how

to communicate, delving into the other person's mind to see just how he really feels. And it wasn't always easy, but it was possible. Some people had to drop their defenses and learn to open up; others with the gift of gab had to learn to listen.

To acquire the ability to be open and honest, the total community broke up into six smaller "family" type groups of ten or eleven. From there, each group, with the help of a facilitator, developed its own ideas on getting to know the other person. Some groups gave autobiographies, while others went on "trust walks." (A "trust walk" is when two

people take a hike outdoors. One leads, the other is blindfolded. The blindfolded individual must develop a trust in the leader — or fall into the proverbial ditch!)

One thing is certain — every group tackled the “hot” issues during serious rap sessions, working out possible solutions, and “clearing the air.” Which hot issues? Drugs, racial discrimination, apathy, dependents’ problems, the sometimes confusing roles of chaplains and social action people, first-termers’ gripes, “lifers’” gripes, lost identities, and breaking stereotypes.

A first-term airman remarked, “I’ve been rapping to all these people and you know, I think I can understand lifers better now. They’re not all bad.”

After group sessions came lunch. (Even meals demanded working together because the participants set their own tables and washed their own dishes). Following a quick lunch, it was back to the community to discuss the morning’s accomplishments, then meeting again in the smaller family groups to continue the learning/growing process.

A dinner of cold-cut sandwiches still didn’t end the day, however. A wrap-up of the afternoon and presentations by

various speakers within the total community ran until 9:30 P.M. each night. Unofficially, more rap sessions followed, often ending in the wee hours of the morning. At last, everyone was able to crash.

With about eight people assigned to a room, some found it difficult to sleep. As one chaplain put it, “Not everyone snored in the same key.”

Drug Emphasis

Some of the community meetings were hard-hitting and emotional. Jack Brown, a high school drug coordinator in the Wiesbaden area, led a discussion on drugs. He’s a man-in-the-know who works closely with dependent youths and the “Straight Ahead” program for drug users.

He outlined the difference between drug use, drug abuse, and drug addiction — and just what drugs are. “Drugs put a person somewhere he can’t put himself. I do not consider food and alcohol drugs as such. They only confuse the issue,” he said.

“The more you cope, the more you dope,” he added, explaining why many young people start on drugs. But whatever their reasons for starting, Jack stressed rehabilitation. “USAFE needs a therapeutic living community. But before

we can deal with that, we need a staff and a multi-discipline approach," he suggested. He also suggested setting up day-care centers or half-way houses, as well as self-help programs similar to Alcoholics Anonymous.

Winding up his program, he organized various skits in which a person with a problem confronted either a chaplain or social action officer on an impromptu basis — did he have any help to offer? Could he respond quickly in a real-life situation?

In one skit a high school girl approached a chaplain and explained that she was pregnant and afraid to tell her parents. The chaplain tried to win her confidence, encouraging her to trust her parents, and offered to go with her to "break the news."

Command Participation

Jack Brown wasn't the only one to pose questions. Colonel Thomas M. Sadler, Wing Commander of the 322d Tactical Airlift Wing at Rhein-Main AB, Germany, spoke with the community on changing attitudes of commanders, officers, and airmen — what they're doing and what they're not doing.

"Know your stuff; know what's vital. You must be can-

did and not hem-haw around," he declared. "Commanders and NCO's must learn to counsel in the right way." Colonel Sadler emphasized the need to recognize problems and treat them intelligently.

Problems are not confined to just the military. The drug issue in the dependent schools was examined in depth. Don Devonna, from the USDESEA program, took the bull by the horns and poured out some facts and statistics on the seriousness of drug abuse in schools. The community broke into smaller groups and answered questionnaires, trying to reach agreement on various questions.

When should drug education begin? Who should teach it? What type of classes should be taught, and based on whose interests? How serious is the drug issue really? Major James Applegate, Judge Advocate from Ramstein AB, Germany, and chairman for the youth council, outlined the functions and structure of the youth guidance council and explained the legal procedures, not only for drug offenders, but for airmen and dependents who run into other difficulties.

Racial Tensions

Besides having guest speakers, members of the community

presented some of their true experiences with drugs, alcohol, and racial differences. One particularly heated and emotional discussion over racial tension evoked many hidden thoughts, and the community went round and round struggling with the black man's identity, the white society's values, and the reactions to both.

One angry black man confronted the community with a total rejection of the white society in a personal barrage of honest and outright indignation. When he finished, total silence! Emotions ran high during this candid, unexpected presentation, but something important was accomplished. Communication! Truth! And a personal realization of how some black Americans feel.

The workshop went by quickly. The strangers were no longer strangers, but friends. Yet, did the community accomplish anything, or was it all just talk?

One young high school participant said, "I've been to these workshops before and each one is alike in some ways, but I always get something new out of each one. I think this one was somehow better since it represented both older and younger viewpoints."

In a final wrap-up of the week, the six groups met and

outlined suggested actions which might be possible when members returned to their bases. They came to various conclusions about pulling people together and about learning to communicate on a much wider basis.

Suggestions

Nearly everyone agreed that some sort of RAP room should be established on bases; there should be sensitivity sessions. News bulletins might be printed and distributed to military and civilian communities, defining the purpose and accomplishments of the different conferences. Similar workshops could be arranged for commanders and supervisors.

There should be a close coordination between social action personnel and chaplains, and a definition of their respective roles. Social action officers should be allowed privileged communication, as chaplains are.

Other suggestions included setting up an advisory board or centralized agency to explain exactly where to go for help of any nature. The community considered telephone RAP lines for rumor control also important, similar to "crisis intervention." Paperwork could be cut and regs should be

(Continued on page 63)

Chaplain

Entombed in

USS Arizona

By John F. Mulholland

CHAPLAINS, Thomas L. Kirkpatrick, a Presbyterian, and Aloysius H. Schmitt, a Roman Catholic, died at Pearl Harbor on December 7, 1941. The body of Chaplain Schmitt was recovered and properly interred. The body of Chaplain Kirkpatrick with over a thousand others is still entombed on the *USS Arizona*.

The United States Navy maintains a shuttle service to the Arizona Memorial, and every visitor to Hawaii should visit the Memorial. Only the Memorial at Omaha Beach in Normandy can compare in the poignancy of the memories aroused by a visit to the Memorial.

In the attack on December 7, 1941, an armor piercing, delayed action bomb penetrated the armored deck and exploded in the fuel storage compartment of the *USS Arizona*, flagship of the Pacific Fleet. The blazing oil flowed out of the damaged compartment and

flowed into the other sections of the ship exploding the black powder magazine which virtually broke the great battleship in two, sending it to the bottom with most of the men still below deck.

THE devastation of the Pearl Harbor base set priorities. As speedily as possible the base was made operable, damaged vessels that could be repaired were repaired, the base was made ready for the expected attack which came six months later in the battle of Midway, after which Pearl Harbor became the center for the counter-offensive that swept across the Pacific.

What about the men who had died on the *USS Arizona*? Divers reported that any salvage attempt, if not impossible, would be difficult and dangerous. Equipment and men needed for the rehabilitation of

The memorial plaque to Chaplains Kirkpatrick and Schmitt is in a display case in the Memorial Entry.





The USS *Arizona* Memorial has an entry room, an open area where services may be held, and, at the far end, a shrine where the names of dead are listed on marble that covers the entire end. The objects in the water are ventilators and gun turrets bases on the *Arizona* herself.

other vessels would be diverted.

Four years later the *Arizona* still was where it had sunk. Some of the superstructure had been removed but the rusting hulk and the decomposed bodies were still there. The USS *Arizona* remained a commissioned battleship. A color guard raised the flag each morning and lowered it each evening. Let those who had died remain in the *Arizona* was the decision. In 1962 a Memorial was erected over the sunken ship. Pride and sadness are the emotions the Memorial arouses.

CHAPLAIN Kirkpatrick had been a student in Seminary when the United States entered World War I, and upon graduation received his commission in the United States Navy. He remained in the Navy at the close of World

War I and the usual rotation of sea and shore duty followed. Mrs. Kirkpatrick remembered with joy the shore duty in Samoa where Kirkpatrick, while a chaplain at the Pago Pago Naval Base, also served as supervisor of the schools of American Samoa.

The outbreak of World War II led to the strengthening of the Pacific Fleet. If war came, the mission of the Pacific Fleet was clear. It was to engage the Japanese fleet in the western Pacific. The attack on Pearl Harbor was made to prevent the fleet from carrying out such a mission.

Chaplain Kirkpatrick was serving as Fleet Chaplain with quarters on the Fleet Flagship, the USS *Arizona*. As usual on Sunday morning, a service was scheduled aboard ship. The Chaplain usually breakfasted

(Continued on page 56)

Miss Strawbridge's

"Garden of Children"

By John A. Schell

Cosan AB, Korea. They have the bright eyes and ruddy cheeks, the laughing faces so typical of young Korean children — even orphans — and the compound rings with their shouts and laughter during play. But there is one difference; they cannot hear their own laughter. Their world is silent. The children are deaf.

It is a new home, built late last year by Miss Maxine Strawbridge, an Assembly of God missionary to the Republic of Korea.

"Because it was new, and the first of its kind in Korea," explained Captain John M. Parker, Jr. Osan AB, "our outfit, the 451st Munitions Maintenance Squadron, selected

Miss Strawbridge's project as the one most needing our support."

There are many orphanages in Korea, but during her missionary activities, Miss Strawbridge found that none provided for the deaf orphan. They were treated as social outcasts or misfits. One small child located by the missionary had been chained to her bed for two years.

Working in cooperation with Korean government social organizations, Miss Strawbridge began collecting these youngsters and acquired a soon-to-be-abandoned orphanage, the Garden of Children, as their new home. There are now fifteen and double that number is



Captain John Parker with one of the children from the Garden of Children Deaf Center.

expected as more of the handicapped are found.

"That is when our unit began assisting her," Parker said. "She speaks Korean fluently and has learned the sign language for the deaf here. She is now in the U.S. attending an advanced course on teaching the deaf and will return late this summer.

"The home is officially called the 'Korean Deaf Center' but we like and use its former title, the Garden of Children."

As his blue Air Force truck entered the compound, a tiny girl spotted the vehicle, touched a playmate and pointed. Tiny, chapped, cold hands were

thrust into giant warm ones. Parker's hat went onto one little head while another struggled into his field jacket. The children would wear them proudly as tokens of friendship until time for departure.

Several projects needed attention. "We're hanging doors on the bathroom and toilets today. These indoor facilities of tile were completed recently by the Osan AB 'Square and Compass Club,' a Masons' social organization," explained Staff Sergeant Albert P. Matteo, chairman of the munitions squadron's orphanage committee.

"The children are reluctant to use these toilets until the doors are hung — and tomorrow we tear down and fill in the outdoor toilet — a low shack of scrap metal and wood over open holes. That will not only improve sanitation but will help control the rats. We'll clean up the yard of trash heaps, too."

Men from Osan AB rodent control were also to be invited to review the rat problem and provide professional aid.

The Korean manager of the home during Miss Strawbridge's absence explained to Captain Parker that thieves had entered the compound the previous night and stolen much of their heating fuel supply

and that the water pump was malfunctioning, dropping the water pressure to a low level.

"Our immediate goal is to improve the facility," Parker said. "And we've estimated we can provide about \$300 per month for the children to supplement funding from the Korean government. We need to get farming implements and tools. The home has some land and we hope to lease more so they can raise more of their own food or perhaps gain extra income this way. We want to help them obtain a degree of self-sufficiency."

Parker continued that he first became aware of the Korean orphanages when, shortly after his arrival in Korea, he heard a children's choir during Sunday worship. He asked the chaplain who they were. His reply was the motivation that, coupled with the desire to aid the less fortunate, led to Miss Strawbridge's children.

"Sunday is our social day — our play day. We fill a bus with airmen from our squadron and spend the day with the little ones. We play bingo — using large numbered cards to show the number called — and there are ping pong matches (would you believe, an airman hasn't won a match yet!) The kids in their silent world can't hear

their own screams of happiness.

"All orphanages here have the three same basic needs: food, facilities, and education (other orphans can attend Korean public schools) but here we have a fourth need." Captain Parker explained, "It starts with teaching the children finger talk and finding who can be helped with medical care or hearing aids.

"Other organizations and in-



dividuals at Osan are helpful. Units there assist a total of nine orphanages. We have an organization on base—the Chink Mok Association—which serves as a sort of ‘clearing house’ for aiding the orphanages. We discuss money management, ideas for improvements and sources of salvage materials that can be used to provide a better life for the children.”

One of the early problems, the captain noted, was getting the men interested in the youngsters. “We’re on a six-day work week here and the troops initially felt that one day off was theirs with no involvement anywhere. The first men to spend a Sunday with the kids got the message and spread it. We’re close to total involvement now with more than 200 men who give, in addition to many other things, the love these children need.”

END

PHOTO CREDITS: Pages 7, 9, 11, 67, Edward I. Swanson; pages 36-37, Department of Defense; pages 43-44, Roland Sedziol; page 47, USAFE; pages 51-52, 65, 67, U.S. Navy; pages 54-56, U.S. Air Force; pages 64, 66, 68, U.S. Army; page 68, Carroll E. Whittemore Associates; page 69, Sheed & Ward.

Be contented with what you have, but never with what you are.—Grit



CHAPLAIN ENTOMBED IN USS ARIZONA

(Continued from page 52)

early and was in his office by eight o'clock. If this were true on December 7, his body may still be there or in the vicinity of his office. When the water ablaze with oil swirled about the superstructure of the *Arizona*, Chaplain Thomas L. Kirkpatrick was still below, the first Chaplain to die in World War II.

END

SIN

“... the refusal to control what can be controlled and the attempt to control what cannot be controlled.”
R. E. C. Browne

Bishop Reginald Heber:

Hymnist of Romanticism

By Bonnie Newton

BORN IN 1783 at Malpas, Cheshire, England, of goodly heritage, into a home of wealth and culture, Reginald Heber had every opportunity to develop the precocity which appeared in his childhood. When he was five, he had already read the Bible so thoroughly that he could give chapter and verse for chance quotations. At seven, he translated a Latin classic into English verse. Reginald was so kindhearted and generous that his parents had to sew into his pocketlining the banknotes for his spending money at boarding school so he wouldn't give them away to chance acquaintances before he reached school.

He entered Oxford at seven-

teen and within two years had won two prizes for poetry. His remarkable poem on Palestine was received with greater applause than had ever been heard in that sedate community. After this success his parents found him on his knees in grateful prayer. Taking holy orders after graduation in 1807, he became rector of his father's church in the village of Hodnet in western England. The red sandstone Gothic building, with an octagonal tower on one corner, stands on a hill overlooking the village. Having independent means, Heber built an imposing brick vicarage, with lovely grounds and a large garden. On the nearby hill he had a summerhouse where he

read and wrote his sermons and hymns.

Vicar of Hodnet

For sixteen happy years he lived at Hodnet as squire and vicar. He could not find the kinds of hymns he wanted, so he got up a hymnal of his own. For the most part, his hymns were composed shortly after his marriage in 1809. Some of them were published in the *Christian Observer* from 1811-16. The rest were published after his death in the volume, *Hymns Written and Adapted to the Weekly Church Service of the Year*. Heber arranged his hymns to provide definite relationship to the Epistle and Gospel of each Sunday and Holy Day. It was his practice to preach on the Epistle and Gospel. His *Sermons* of 1822 are the first published on the liturgical services of the Anglican Church; here is a clear indication of the desirability of unifying liturgical service, sermon, and hymns.

As the eighteenth century drew to a close, the great middle class of nonconforming England was gaining in culture; many Anglicans of the gentry were joining the Evangelical wing of their church. Thus there grew up a democratic, idealistic, well-educated, socially minded body

of religious people who were becoming increasingly aware of the inadequacy of the hymns and Psalms the Church was singing. They were ready for the emergence of emotion from Reason and classic form that had imprisoned secular literature and art.

Bishop of Calcutta

Heber was the first in England to display literary excellence in hymn writing and to make use of contemporary rhythms and stanzas. A cultured poet and author from the beginning, he was the friend of Scott, Southey, Milman, and other leaders of the swiftly growing Romantic movement.

When he was forty years old, he was appointed Bishop of Calcutta. He refused the appointment twice, for he dearly loved his quiet home and church, but his sense of duty finally compelled him to accept. In India he spent three years of ceaseless, apostolic labor. It was he who ordained the first native minister, Christian David. Heber had splendid enthusiasm, great energy, and efficient administrative ability; but his diocese extended over India, Ceylon, Mauritius, and Australasia; and distances and climate wore heavily upon him, exhausting his vitality. On a visit in 1826 to the Madras

Presidency, he came to Trichinopoly. A crowd which had gathered to hear him speak was so great that he went into the yard and spoke from the steps of the mission house. Historians believe that he must have suffered a touch of sun without realizing it. Returning later to the house of a judge with whom he was staying, he went for a swim in the pool. He was found drowned, probably as the result of an apoplectic stroke. The pool is now enclosed with a rail, and on it is a memorial stone put up by Edward VII when he was there as prince in 1875. Heber is buried in the English church at Trichinopoly. A window to his memory has been placed over the high altar and a slab in the north wall.

The earliest of Heber's hymns, "Brightest and Best of the Sons of the Morning," was written in 1811 for use on Epiphany Sunday, which falls on January 6. On this date the liturgical churches, which organize their year around events in the life of our Lord, celebrate the Adoration of Christ by the Wise Men. A year later Heber wrote a hymn to be sung on the first Sunday after Epiphany: "By Cool Siloam's Shady Rill." The Gospel lesson that day is the story of Jesus' visit to the Temple at twelve

years of age. That same year Heber wrote "The Son of God Goes Forth to War," for use on St. Stephen's day, December 26. The collect for this day is a paraphrase of the vision of St. Stephen as recorded in Acts 7:54-60; and the Gospel is Matthew 23:34 which opens up to imagination the long lines of prophets and wise men who will follow Jesus and Stephen to a martyr's death.

Missionary Hymns

Written in 1819 in the old vicarage of St. Giles, Wrexham, "From Greenland's Icy Mountains" possesses striking imagery. On the Wrexham railroad bridge may be seen a memorial tablet erected in 1926 on the centenary of Heber's death. The fifteenth-century parish church of Wrexham is famous also as the burial place of Elihu Yale for whom Yale University is named. Appropriately enough, Yale made his great wealth in India where he was the governor of the East India Company's settlement at Madras, only two hundred miles from where Heber died. Heber wrote the colorful, vigorous stanzas for his father-in-law, Dean Shibly, vicar and dean of the church in Wrexham. The Christians of England were aroused at that time to the great call of foreign

missions, and a collection was ordered to be taken for that object in all the churches. Young Heber was to preach the sermon the following day. The poet sat down at the window of the old vicarage on Saturday, May 29, and in a short time produced the hymn. The clear and beautiful first draft has since been lithographed.

The stirring, beautiful tune to which the hymn is always sung was written as rapidly as the hymn itself. A printed copy of the poem reached Miss Mary Howard of Savannah, Georgia. She greatly admired it and wanted a tune for this hymn with the new metre. So Miss Howard sent the poem to Lowell Mason, a young banking clerk and singing teacher in Savannah. In half an hour he sent back the "Missionary Hymn" tune that is universally used.

Communion Music

"Bread of the World, in Mercy Broken," published in 1827, was written for the celebration of Holy Communion. It is an emotional expression of what the Lord's Supper means to those who partake. Published the same year and written for Trinity Sunday — which occurs eight weeks after Easter — is the thrilling and

dignified "Holy, Holy, Holy, Lord God Almighty," with its accent on wonder and reverence and its great uplifting power. Lord Tennyson once said that he thought this was the finest hymn ever written, taking into consideration its purity of language, its devotion, its spirituality, and the difficulty of treating such an abstract theme poetically. It can be appropriately sung by vast multitudes in magnificent cathedrals while the great organ sounds its powerful chords. The hymn, which consists almost entirely of epithets — words that seek to define the nature of God — demonstrates its universal ability to meet church needs by its presence in most hymnals.

Heber wrote only one stanza of "God that Madest Earth and Heaven," also published in 1827. This lovely evening prayer asks for protection, sleep, holy dreams, and hopes for the morrow. In 1855 Archbishop Whately of Dublin added a second stanza. Some hymnals no longer use this but substitute a stanza written in 1912 by the American Unitarian hymnist, Frederick C. Hosmer.

Heber was greatly beloved. Thackeray called him "one of the best of English gentlemen." It is a great tribute to his

(Continued on page 72)

Mrs. Fowler's skill as a seamstress helped to preserve the
"Star-Spangled Banner" from complete disintegration

Uncle Sam's Flag-Saver

By James Aldredge

NOWADAYS, thousands of Americans are thrilled when they get their first look at the "Star-Spangled Banner" at the Smithsonian Institution in Washington. For all they know, that huge flag which inspired the National Anthem is exactly as Francis Scott Key saw it by "the dawn's early light" on that memorable September morning one hundred and fifty-eight years ago.

How wrong they are! Probably not one person in fifty knows that if that huge flag had not been re-worked and done over by a deft seamstress, it would have disintegrated into a mass of rags and worn threads many years ago.

To Mrs. Amelia Bold Fowler

goes the honor of having saved this and many other historic banners. Her needlework, which was carried out more than a half-century before our time, has been the means of keeping these flags in an excellent state of preservation.

When Amelia Bold was a small girl living in Liverpool, England, she was so fond of embroidering that she took her little bag of embroidery silks to bed with her, putting it under her pillow. Her parents called her their "little embroidery artist."

After migrating to America, marrying, and then losing her husband, she managed to make a comfortable living and to bring up her two children by

teaching the art of embroidery.

EMBROIDERED flags were just coming into vogue in 1896, the year she opened her studio. Admiral Cole, the Commandant of the United States Naval Academy at Annapolis, had heard of Mrs. Fowler's skill and sought her out for information about embroidering the national flag. She produced one for his inspection in just five days. He took it before Congress, and it was accepted.

Mrs. Fowler's success was assured. She could now have all the work she wanted. But she became interested in something else. One day, while standing in the Hall of Flags in the Massachusetts State House in Boston, she discovered to her dismay that all those emblems were slowly rotting in their glass cases. She decided she must find some way of preserving them.

She remembered that as a small girl on a visit with her parents to France, she had seen the Bayeux tapestries in Paris. These had been woven over a thousand years ago, and they were still in a perfect state of preservation.

"Why couldn't the same process be applied to America's historic banners?" she wondered.

Acting on her theory, Mrs.

Fowler booked passage on the next ship sailing for France where she proceeded to study those famous tapestries. When she was satisfied that she had found out the secret of their preservation, she returned home and developed her own method for restoring America's flags. She even patented the process.

Thanks to Commandant Cole, she soon had the opportunity to prove the soundness of her ideas. Congress quickly appropriated thirty thousand dollars for the restoration of the battle flags that were moldering away in their cases at the Naval Academy.

THIS WAS no simple, hastily-completed undertaking. Working away in Mahan Hall, the celebrated embroiderer, with the help of forty needlewomen, was occupied for nine months. Every inch of 15,000 square yards of cloth in the banners was gone over by hand.

Tattered fragments were first spread out upon a background of heavy linen of a neutral tint which had been especially woven in Ireland. Where parts were lost entirely the color was woven into the background. Sometimes the colors were so faded that it took hours to match them. For the matching, Mrs. Fowler had a

special set of dyes she had worked up herself through a study of chemistry. Finally, after everything else, the restored flag was covered with a network of strong but invisible stitches.

It was in 1914 — just one hundred years after the British attack on Fort McHenry and our flag's riding unscathed through that fierce bombardment — that Mrs. Fowler received her most important commission. This was the restoration of the "Star-Spangled Banner" at the Smithsonian Institution in Washington.

The undertaking seemed almost hopeless and impossible at the outset. As Mrs. Fowler

herself told, "this flag was nothing but a fragile heap of rags." Nevertheless, she was confident that her skill and the methods she employed would again be successful.

And she was right! Ten girls under her careful supervision were kept busy for eight weeks without interruption. By following Mrs. Fowler's instructions meticulously, the historic emblem was brought back to life. It took patience, skill, and time. However, when the expert seamstress and her assistants were finished with it, the famous banner was in the excellent condition in which so many thousands of admiring Americans find it today. **END**

HUMAN RELATIONS WORKSHOP

(Continued from page 50)

updated.

High school students suggested that a youth council composed only of youths would be helpful in bringing problems to the attention of adults on a more "feeling" note. And everyone agreed that honest media support is essential.

After the human relations workshop, the seventy non-strangers returned to their respective bases throughout USAFE, taking with them new ideas and concepts that can be

acted on locally.

Was the workshop a success? Chaplain (Lt Col) Charles C. Caudill, workshop director, thinks so. "Of all the different workshops I've conducted — drug, alcohol, and others — this one will probably see more results from a command standpoint. The participants really seemed to get involved, and I think they took many good ideas back home with them."

Other workshops and training sessions are planned as USAFE continually expands its social action program in Europe. **END**

NEWS ROUNDUP



Chaplain (MG) Gerhardt W. Hyatt, Chief of Chaplains, U.S. Army, receives the "Flame of Fire" symbolic of the Key '73 Program in the Churches in America, from L to R: Mr. Gerald Kassing and Dr. Ralph Reinke of the Concordia Publishing House in St. Louis, Mo. The date is 11 August, 1972.

HUTCHESON PROMOTED TO REAR ADMIRAL

In a recent ceremony in Washington, D.C., Chaplain Richard G. Hutcheson was promoted to the rank of rear admiral in the Navy Chaplain Corps. Chaplain Hutcheson, 50 is a minister of the Presbyterian Church in the United States. He has served in the chaplaincy 27 years.

Chaplain Hutcheson is one of two chaplains in the Navy in the rank of rear admiral; the other being the Chief of Chaplains, Francis L. Garrett. On 20 July Chaplain Hutcheson assumed his new responsibilities as Fleet Chaplain, Atlantic Fleet.

Deeply committed to the chaplains pastoral ministry in the Naval Service, Chaplain Hutcheson has earned a reputation as an outstanding preacher, scholar, and writer. He has provided leadership in developing programs for the continuing education of chaplains as well as authoring significant articles for the religious press. Throughout his career he has provided leadership in maintaining and advancing relationships between the Navy Chaplain Corps and civilian religious organizations.

In 1971 he was awarded the Ph.D. degree in the field of education from The American University.

He was born in Wakefield, Va., on 13 October 1921. He received the Bachelor of Arts degree from Emory and Henry College, Va., in

(Continued on page 66)



(Above) Vice Admiral David H. Bagley, Chief, BuPers, administers the oath to newly promoted Rear Admiral Richard G. Hutcheson, CHC, USN. Mrs. Hutcheson holds the Bible for the ceremony which was held in the office of Rear Admiral Francis L. Garrett, Chief of Chaplains. A chaplain for 27 years, Chaplain Hutcheson is from the Presbyterian Church in the United States. He will be Atlantic Fleet Chaplain, Norfolk.

(Below) Mrs. Hutcheson and Admiral Garrett pin on the new admiral's shoulder boards. His three children — Richard III, 20, Elizabeth, 11, and William, 17 — look on. Two of his brothers and his father have also been ministers in the Presbyterian Church, U.S. In 1971 he won a Ph.D. degree in education from the American University in Washington.





Chaplain (Col) Charles E. Read, Protestant Chaplain at Ft. Ritchie, retired on 31 August. At an awards and retirement ceremony Major General Gerhardt W. Hyatt, chief of chaplains, presented him with the First Oak Leaf Cluster to the Legion of Merit. Chaplain Read plans to settle, after more than 30 years in the Army, in the Frederick area in the Baltimore Conference of the United Methodist Church. He is a native of Westminster, Md., and after the Korean War served in Okinawa, Vietnam, and CONUS posts.

Chaplain (LTC) James A. Stanford assumed the position of Post Protestant Chaplain upon Chaplain Read's retirement and comes from a 3-year tour as staff chaplain to the U.S. Army Medical Center on Okinawa. He earned his bachelor's degree at Baylor University in 1952 and completed his theological studies at the Southeastern Seminary, Wake Forest, N.C., and entered the Army Chaplain Corps in 1957. His wife, Carolyn, was recently named Military Wife of the Year in Okinawa for her civic contributions there.

HUTCHESON PROMOTED

(Continued from page 65)

1942. In addition, he studied at Duke University and Union Theological Seminary where he earned the Master of Sacred of Theology degree in 1955. He was ordained a minister in the Presbyterian Church in the United States 11 October 1944.

Chaplain Hutcheson is the son of Mrs. R. G. Hutcheson and the late Reverend R. G. Hutcheson who was a minister in the Presbyterian Church, U.S., and he has

two brothers serving in the same denomination.

In recent years he has served on the Staff of the Navy Chief of Chaplains in the Bureau of Naval Personnel, and in the Personnel Branch of the Chaplains Division. He has also served as Officer in Charge of the Chaplains School, Newport, R.I.

Chaplain Hutcheson is married to the former Helen Parkey of Gibson Station, Va. They have three children — Richard III, 20; William, 17; and Elizabeth, 11.



Chaplains of the Norfolk-Tidewater, Va. area tender a party for CAPTAIN Frederick W. Brink, CHC, USN, Fleet Chaplain, CINCLANTFLT and Mrs. Brink upon his assignment as Senior Chaplain at the Coast Guard Academy, New London, Conn. A special memento given Chaplain Brink was a citation in the form of a printer's cut, appropriate in view the Chaplain's hobby as a printer. Pictured here (L-R) are Chaplain Samuel Sobel, District Chaplain, Fifth Naval District; Chaplain Brink and Mrs. Brink; and Chaplain Ignatius E. Smith, Naval Hospital, Portsmouth, Master of Ceremonies. Chaplain Brink is well known, both as writer and as printer. He has done several tracts and articles for THE LINK Magazine.

The Rev. Edward I. Swanson, CHAPLAIN Editor, stands with Chaplain, COL, Thomas Groome, USAFE Command Chaplain (sans jacket), and a group of Air Force chaplains before the American Arms Hotel, Wiesbaden, Ger. Mr. Swanson entertained the chaplains at a luncheon during his visit to Europe in May.





(Above) Mrs. Bettye C. Branch receives a certificate for a Sustained Superior Performance Award from Chaplain (COL) Donald M. Covington, Staff Chaplain, Office of the Surgeon General. A check for \$200 accompanied the award. Mrs. Branch and her son, Tyrod, 3 years old, live in Washington, D.C.

Continuing his tradition of inviting military chaplains to dinners for religious leaders, Mr. Carroll E. Whittemore of Needham, Mass. (upper left) sits with guests at a dinner on Cape Cod. Included (beyond Mr. Whittemore) are Mrs. George E. Hoop; Chaplain Hoop, Westover AFB; Mrs. Whittemore; Mr. Christopher Mallaby, UK Consulate, New York; Chaplain Jack T. Moore, Otis AFB; Chaplain Harry W. Hallman, US Army Reserves, Bridgewater, Mass.; Mrs. Gene Keene; Captain Gene Keene, Force Chaplain, Newport; and Mrs. Christopher Mallaby.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Cracks in the Curia or Brother Choleric Rides Again, by BROTHER CHOLERIC. Sheed & Ward. 1972. 58 pp. \$4.95.

Brother Choleric has come out with another collection of his puckish cartoons on the foibles and biases found among priests, nuns, and other churchly figures. A delightful gift item for anyone with a sense of humor. An example of Brother Choleric's work appears (below).



"Let me introduce, Reverend Mother, a group of the Lord's Anointed — just ordained."

Before the Deluge by OTTO FRIEDRICH. Harper & Row. 1972. 418 pp. \$10.00.

Based on personal interviews with a great number of people who were there, the author describes Berlin in the 1920's as Hitler rose to power. Inflation, hunger, violence, corruption, reparations, and secret rearmament, all and more went into the mix that brought down the Weimar Republic. Another good book for those still pondering the question, "How did it happen?"

The Nixon Theology by CHARLES P. HENDERSON, JR. Harper & Row. 1972. 210 pp. \$6.95.

The Assistant Dean of the Chapel at Princeton University presents a detailed, almost clinical analysis of the character of Richard Nixon with particular attention to his ideas on religion and politics.

It is interesting but hardly surprising to learn that Mr. Nixon shares some of humanity's imperfections. One wonders whether any man who met the author's criteria would aspire to public office or could be elected if he did.

The Contemporary Hymn Book compiled by DAVID YANTIS. Yantis Publications. 1971. 152 pp. \$1.95, paper.

Here's some first-rate help for those who are experimenting with contemporary worship patterns and folk masses. There are aids to worship and several categories of new and old songs and hymns, including scoring for guitar.

The Great Executive Dream by ROBERT HELLER. Delacorte Press. 1972. 294 pp. \$7.95.

This is a breezy book debunking executive roles as commonly understood. The writer says, "The first myth of management is that it exists." As a business journalist of experience and competence the author brings interesting credentials to the development of the book's unusual thesis.

The Harper Book of Christian Poetry edited by ANTHONY S. MERCATANTE. Harper & Row. 1972. 256 pp. \$6.95.

A tracing of Christian poetry from its beginnings to the first half of this century. The selected works are among the classics. An excellent book for the chapel library and a good text for a religious poetry seminar.

The Crusaders in the Holy Land by MERON BENVENISTI. Macmillan. 1972. 408 pp. \$12.95.

This is required reading prior to any visit to the Holy Land and basic to an understanding of the impact of the Crusaders (1099 to 1291) upon the area. Comprehen-

sive and detailed descriptions of remaining Crusader sites, profusely illustrated, are presented by the author who is currently Deputy Mayor of Jerusalem.

The Call to Glory: Jeane Dixon Speaks of Jesus by JEANE DIXON. William Morrow & Company, Inc. 1972. 191 pp. \$4.95.

While flying back from the Associated Church Press Convention last May I had a very stimulating conversation with Father Stephen Breen, editor of *St. Francis de Sales*, who had given Mrs. Dixon scholarly advice for this book. Having read and reviewed her two previous books, I read this one with interest and offer a selection of quotes. . . .

She comments: "As we draw nearer to the end of the twentieth century, we see that it is not any single dilemma that confronts us, but a bewildering array of chaotic conditions, brought about by man himself because of his selfish greed for money and power . . ." (9) "We are on the brink of changes, in both church and state, which will go to the roots of civilization. . . ." (11) She sees humanity as struggling with an endless cycle: "A people go from bondage to faith, from faith to courage, from courage to liberty, from liberty to abundance, from abundance to selfishness to complacency, from complacency to apathy, from apathy to dependence, and from dependence back into bondage; nine crucial stages in the rise, decline and fall of empires." (11)

In reflecting on the beginning of the Vietnam War which has taken so much from this country in the lives of young people and material resources: "Back in 1963 when Madame Nhu came to America seeking our government's help . . . The essence of the plan was to back the going Diem government . . . But the 'government within the government' of which I also wrote . . . would have none of this plan . . . I know that President Kennedy favored the plan, but . . . his opinion was overruled . . . I was glad that Senator Edward Kennedy desired a complete investigation and revelation of all the mistakes and deceptions of the Vietnamese tragedy . . . For the man whose youthful enthusiasm could never quite come to grips with the hard core of reality . . . was a member of his family. . . ." (33)

Prophesying: "I have said before . . . we shall see the beginnings of Christ's apocalyptic re-entry into this world's history in the next half-century." (47) ". . . I am now ready to go a step further. A short time ago it was revealed to me that the masses of people whom I saw at the forked road in 'the valley of decision' described in Chapter Ten are unfortunately being prepared . . . to follow the 'Child of the East' to the left. (Matt. 7:13-14)" (48)

In the area of religion: "Already we are so preoccupied with civil liberties that we have forgotten the deeper religious liberties from which they originally sprang. Because dissenters and

fanatics abused their rights and ours, are we to reply by curtailing the rights of all?" (82) "They (the religious leaders) have disqualified themselves by the words from their own mouths, and it becomes necessary for the rest of us to dismiss them from their jobs and select new leadership for the forging of our spiritual future." (102)

On programming people: "With the advent of Social Security, the income tax, extensive government regulation of business, industry, and finance, the draft, licenses of all kinds, and insurance laws came the basic tools of social control." (83)

And of politics: "The two-party political system will vanish from the national scene, and there will be repressive measures taken, the like of which we find unbelievable now. Lack of a workable foreign policy will contribute to this. The lack of vision of our national leaders in government, labor unions, and business and professional organizations will all help to bring this about . . ." (84) "Peace, well-being, demographic control are all attainable ideals, which will be realized in the next century . . ." (92)

About God: "This time, in the reintervention of God in human history which I see coming, his message will be accepted. . . This destructive prelude to God's reign in the world will come about because of the world's rejection of Jesus, much as his own people rejected him at his first coming." (127)

President Nixon: "... will be long remembered for his courage in removing the dollar from the grasp of the greedy gold manipulators, who used this procedure for their own ends. The U.S. will continue to improve its relations with Communist China. Trade will increase and we will assist in industrializing this great new Communist state." (171)

And "I see a cloud over travel, and political upheavals and scandals such as the U.S. has never imagined; thousands of people will be involved." (172) Further: "1976 will see a drastic change in the government of the U.S. This government will be committed to partial disarmament and appeasement." (172)

Hopefully, she believes that after terrible suffering and horrible catastrophes people will have a brighter future. "By the next mid-century mark, the Second Coming of Christ, the lifting of the veil over the secrets of life, the opening up of the universe to discovery and colonization by man — this is the future I see." (183)

So the noted prophetess has written another interesting book about things as she sees them today — and in the future. And if she's right, we and those who follow us could avoid much suffering by improving our relationship to God — and then it would follow — to man! —*i.m.*

Unless we have become free to die, we are not yet free to live. —MALCOLM BOYD, *book of Days*

Hitler and the Beer Hall Putsch by HAROLD J. GORDON, JR. 1972. Princeton University Press. 666 pp. \$19.50.

An impressive, detailed study of Hitler's abortive effort in Munich based on careful analysis of primary source materials. The author describes the contending forces, the relative position of Hitler's group in the larger spectrum, and the aftermath of the failure of the Putsch.

Address of Publishers

DELACORTE PRESS (Dell Publishing Co., Inc.) 750 Third Ave., New York, N.Y. 10017

HARPER & ROW, PUBLISHERS, INC. 10 E. 53rd St., New York N.Y. 10022

THE MACMILLAN CO., 866 Third Ave., New York, N.Y. 10022

WILLIAM MORROW & CO., INC., 105 Madison Ave., New York, N.Y. 10016

PRINCETON UNIVERSITY PRESS, Princeton, N.J. 08540

SHEED & WARD, 64 University Place, New York, N.Y. 10003

REGINALD HEBER

(Continued from page 60)

genius that in spite of a style which is somewhat too florid for our modern taste, all of his fifty-seven hymns are still in use — an honor paid to no other hymn-writer who ever lived. And eight of these hymns are found in five or more of our standard hymnals. **END**



Executive Staff, The General Commission on Chaplains and
Armed Forces Personnel

Left: Dr. A. Ray Appelquist, Executive Secretary

Right: The Reverend Edward I. Swanson, Director of Publications

Contributors

EDWARD I. SWANSON is Director of Publications, General Commission on Chaplains.

CASPAR NANNES, former religion editor of the Washington Star, is now a freelancer living at 4200 Cathedral Avenue, N.W., Washington, D.C. 20015.

KAREN BROWN is the wife of Sergeant Larry Brown, now stationed at Ramstein AB, Ger.

CLARENCE L. REASER (LTC) is an Army chaplain now stationed at Headquarters, Carlisle Barracks, Pa. 17013

POLLYANNA SEDZIOL is a freelance writer living at 2498 Lourdes Lane, Cincinnati, Ohio 45238

LAURA BELGRAVE is with the Office of Information, APO New York 09633

JOHN F. MULHOLLAND is a retired Army chaplain now living at 1350 Ala Moana, Honolulu, Hawaii 96814 He has written many religious articles and the book, *Hawaii's Religions*.

JOHN A. SCHELL is with the Office of Information, Hickam AFB, Hawaii 96824

BONNIE NEWTON is a freelancer living at 644 Franklin Avenue, Yuba City, Calif. 95991

JAMES ALDREDGE is a freelancer living in Poughkeepsie, N. Y. 12602

MUSICAL COMEDY

It's a musical comedy.
Breaking into song
at the least provocation.
Everyone on stage
with rafters ringing
high as heaven
lowly as a chilly
barn in Bethlehem
where the happening
originated. Angels
may have made more noise
with their stereophonic
equipment and altitude
but Mary's lullaby
is just as pertinent
to peace on earth
and a crescendo of good will.
Even the Wise Men
traveled with their aria
"out-Heroding Herod"
at the King's court.
Not every number
is equally merry
though there are many more
than men remember
since the transmitted book
has other missions.
But there is always room
for another chorister
player or songster
called to improvise
his personal performance
of that Hallelujah.

—Thomas John Carlisle

